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CHRONICLE

May Repeal Reciprocity Act.—According to the New York Tribune, the President is seriously considering the advisability of sending a special message to Congress recommending the repeal of the Canadian reciprocity agreement. Attention has been called to the fact that the agreement, though rejected by the Canadian government, is still on the statute books, and places the United States in the position of making a standing offer to Canada to accept the benefits of the agreement at its pleasure. The Senate has already passed an amendment, attached to the Steel bill, repealing the reciprocity act, but the House Democrats, led by Representative Underwood, are still devoted to reciprocity and have refused to concur. One effect of the repeal of the agreement as a whole would be to restore wood pulp and paper to the dutiable list. These products now enter from Canada free under the only operative clause of the act.

New Express Rates Ordered.—The Interstate Commerce Commission, as the result of its investigation into the business of the thirteen great express companies of the United States, has prescribed sweeping reductions in express rates averaging in general about 15 per cent. The inquiry has been in progress nearly three years. The greatest reduction of rates is on parcels weighing less than twelve pounds. The rates are based on a minimum charge of 21 cents for a one-pound package, this charge increasing in proportion to the increase of the weight and distance. A ten-pound package may be transported 1,000 miles for 42 cents, and 2,000 miles for 77 cents, as against the existing rates of 75 and \$1.25, respectively. The charges of express companies are now

in many instances the same for 50 pounds as for 100 pounds between the same points. A feature of the new plan evolved by the Commission is the division of the United States into blocks, each approximately fifty miles square. Rates are proposed between blocks rather than between cities, all cities and towns within each block being treated as common points. The Commission has set October 9 as the date for the beginning of a hearing of the representatives of express companies and shippers as to why the rates prescribed should not go into effect. After the hearing a supplementary order will be issued putting into effect the rates proposed as soon as it is considered practicable to make them effective.

Excise Bill Passes Senate.—The Democrats and Progressive Republicans in the Senate passed the Excise Bill by a vote of 37 to 18. This measure is very like an income tax bill. It provides that the existing corporations tax be extended to all firms and persons having an income of more than \$5,000 a year. A tax of one per cent. a year will, in case the measure becomes a law, be levied on all incomes over that amount. A similar measure has already been passed by the House. It would now be ready for the President's signature were it not for the adoption of an amendment repealing all the reciprocity act, including the provision under which pulp and print paper are now admitted free from Canada. That makes a point of difference with the House and the bill must go to conference.

Judge Hanford Resigns.—United States District Judge Cornelius H. Hanford, the first Federal judge appointed when Washington was admitted to Statehood twenty-three years ago, sent his resignation to President Taft,

while the last witnesses were waiting to testify before the House Judiciary Committee in reference to charges reflecting upon his judicial conduct. With the acceptance of his resignation, no further action may be taken. The inquiry into Judge Hanford's official conduct was prompted by his remarkable ruling in the case of Leonard Olsson, whose naturalization papers were revoked because as a Socialist he refused to declare he was "devotedly attached" to the Constitution. This aroused the Socialists, and Representative Victor Berger started the movement to have Congress investigate.

McKinley Still Unscaled.—Professor Parker of Columbia University and Belmore Browne of Tacoma report that they failed to reach the summit of Mount McKinley. Two attempts were made, one on the north and the other on the south peak. An altitude of 20,200 feet was reached on the south peak and 19,000 on the north peak. Mount McKinley terminates in twin peaks, each about 20,500 feet high. Several blizzards around the summit prevented their scaling. Professor Parker says a heavy earthquake was felt while the party was on the mountain. This was the third attempt of Professor Parker and Browne to reach the summit of Mount McKinley. They tried in 1906 and 1910, and started on this almost successful expedition in January last. The party was fortunate enough to identify the peak which Dr. Cook had photographed and labeled the Summit of Mount McKinley, and they discovered that it was only 5,000 feet above sea level and miles from the real mountain.

Mexico.—By order of the Government all portraits of General Diaz in public buildings were removed to the national museum, where they were placed in a storeroom instead of being exhibited. An official of the museum explains this by a rule of the institution which forbids the display of the portrait of a living person.—The "endless chain prayer" has found some agent, who may possibly be in the pay of the post office authorities, for the Metropolitan has seen fit to warn the faithful against such folly and superstition. The copy that fell into his hands contained the usual threat of misfortune if the recipient did not send copies to nine individuals, and the usual promise of "a great joy" if he were to follow the directions.—After two fruitless warnings, a cheap theatre was closed by the police on account of the nature of its productions. The manager and the performers received one month in jail, without the alternative of a fine.—Reports from the battlefield of Bachimba, where the Orozco rebels were overthrown and scattered, show that the Government artillery kept up a furious cannonade for five hours after the flight of the enemy.—Another attempt will be made to proclaim martial law over a part of the country, for the partisans of Orozco and Zapata are actively carrying on a guerrilla warfare.—The National Board of Health has taken vigorous action to prevent the introduction of the bubonic plague.

Canada.—The Quebec marriage law case was decided before the judicial committee of the Privy Council in London on July 29. Decision was that the Church's law can not be annulled by the State, the Chancellor stating that the committee were greatly indebted for the extremely able arguments addressed them on each side. In his argument Mr. Hellmuth, K.C., one of the Dominion Government counsel, said that the "greatest social evil which could befall a country would be legislation leading to laxity in the solemnization of marriage. Clandestinity, as decreed by the Council of Trent and recognized by the code of Quebec, was based on general French law that a clandestine marriage was no marriage. If any other than a priest could solemnize marriage in the province the result would be to render marriage less stable socially and produce the evil which the law desired to remedy."

—A commission appointed by the Superior Court at Montreal is to travel to Rome, August 20, and confer with Mgr. Sbarretti, the sometime Apostolic Delegate to Canada, regarding the case of the rebellious priests of Sainte Marie de Monnoir. The affair became a civil one as a result of an action entered by S. W. S. Edwards, the latter presenting a claim for \$100,000 against the priests of the college. This amount was secured by the college holdings in St. Johns, and it was when an order was issued by Monsignor Sbarretti dissolving the priests' community or corporation, that Edwards entered formal objection before the courts. Thus the order of the late delegate forms the crux of the whole question at issue, and it is to obtain an idea of the motives underlying his command that the commission was appointed.—Mr. Borden, the Premier, and his colleagues are in London to represent Canada's attitude toward Mr. Churchill's naval policy. They are temporary members of the Committee of Imperial Defense. It is not expected that the Dominion's contributions will take the form of dreadnaughts or that Canada will have no share in determining how her funds will be used. "Suggestions," says the London *Times*, "first made in the Canadian press and promptly endorsed by Mr. Churchill in England, have pointed to an attractive solution of the problem of defence—a division of responsibility for naval supremacy between Great Britain, concentrated in European waters, and the Dominions, patrolling the outer seas; and there is reason to think that the Conference is proceeding smoothly on these hopeful lines." Canada, however, will hardly be satisfied merely with an intermittent representation on the Committee of Imperial Defense, but will claim her constant share of control in the events leading up to war or peace.

England.—On July 25 the Premier declared that England was on friendly terms with all nations, even Germany, and that there was no cause for quarreling with any. At the same time he lamented the necessity of increasing the armaments, but protested that there was no aggressive purpose back of it. He described it as "a

necessary insurance of the country's interests." The *Daily Mail* declares that Canada is ready with an appropriation of \$30,000,000 for three dreadnaughts; which is doubtful.—Mr. Borden, the Canadian Premier, was given a banquet by the Chamber of Commerce in London on July 22, at which five hundred guests were present. In the course of his response to a toast Mr. Borden said: "Two great races in Canada, the French and British, were working side by side in the task of developing that vast country. He would like to bear testimony—testimony which was perhaps not necessary—to the fact that His Majesty has no more loyal and devoted subjects in the Dominion than those of French descent. The two races were conscious of the responsibility which the greatness of the heritage imposed upon them in the Dominion, and were endowed with a sense of unity and responsibility essential to the maintenance of the great Empire."—On July 27 the great London Dock strike, which has continued on and off for nearly a year, was declared to be ended. The men and their families were starved out, as the reserve funds were exhausted. From first to last, 95,000 men have been engaged in the strike, and all the principal labor unions have been engaged in it.

—Fifty thousand striking dockmen paraded through the city of London and at a meeting on Tower Hill prayed under the direction of Ben Tillett that God would strike Lord Devonport dead. Lord Devonport is chairman of the Port of London Authority. There was a conflict with the police. Another attempt at a national strike is to be made.—The First International Eugenics Congress was opened in London on July 24. There were 400 delegates, representing twelve countries. Ex-Premier Balfour was one of the speakers.—The Government was nearly turned out of office on July 26 by what is called a snap division in the House of Commons. Only a majority of three averted the Premier's defeat. It all happened because of a motion of Lloyd George to have a discussion of supplementary appropriations on the 29th. The Government whips found the three necessary members in the lobby.

Ireland.—The National Insurance Act went into operation July 15. The weekly payments in Ireland by employer and employee are, respectively, for men 5 cents and 6 cents; for women 5 cents and 4 cents. Where the wage is below 40 cents a day, the employer's payment increases, the employee's decreases, and when it is 20 cents or under the worker contributes nothing, the State supplying his payment. Besides, the State contributes 4 cents weekly for each insured person towards the cost of benefits and administration. Voluntary contributors, who do not come under the compulsory clause, will be admitted at the rate of 11 cents weekly for men and 9 cents for women, provided they are under 45 and enter within six months. For others special rates will be made. Exception has been taken here and there to the Insurance regulations, but generally they seem to work smoothly.—The Irish

Assurance Society, started in 1908 exclusively by Irishmen on Irish capital, has announced a premium income for the past year of \$125,000 and a reserve fund of over \$200,000. This despite the competition of British Insurance companies, to which over six millions were going annually from Ireland in premiums. Its success has stimulated other home enterprises.—The annual report of the Registrar-General shows that the decrease in population for 1901-1911 was 1.7 per cent., as compared with 5.2 in the preceding decade, and that the death-rate has slightly decreased and the marriage and birth rates increased. "The percentage of illegitimate births bears favorable comparison with other countries," being 2.8 per 1,000. Connaught had .7, Munster 2.2, Leinster 2.9, and Ulster 3.7. North-East Ulster contributed chiefly to its larger percentage of illegitimacy. Deaths by tuberculosis, which is head of the 22 principal causes of deaths in Ireland, have fallen 2.9 to 2.2 per 1,000. Cancer is sixth on the list. This report, with the falling off of emigration, promises an increase in population for 1912.—The Judges of Assize have found the country in a remarkably peaceful condition. There was no criminal case in Wicklow, Queen's County, and Fermanagh, and no serious cases in the other counties. "A very satisfactory condition," was the usual summing up of the Judges. Belfast is the only district where lawlessness prevailed at any time. The latest reports show that the Catholic and Protestant Nationalist workmen who were maltreated in the shipyards have returned to work, Lord Pirrie and others having insisted that they get adequate protection.—The embargo against the export of cattle to England has been raised, and the result, though temporarily injurious, promises to be ultimately beneficial. Preparations are made to open slaughter houses in many parts of Ireland, so as to export dressed meat rather than live stock, and utilize the by-products, after the American fashion.

France.—After six months' discussion, France and Spain have come to an agreement over the proposed Moroccan railroad from Tangiers to Fez by sharing the cost of construction, dividing the stock and policing it with French and Spanish troops.—Deputy Aynard presented the official report on the Bill already passed in the Senate instituting a national feast in honor of the Blessed Joan of Arc. Of course that anti-clerical set omitted the name "Blessed," but nevertheless the Bill proposed (1st) that an annual feast should be established; (2d) that it should be on the second Sunday of May, the anniversary of the liberation of Orleans, and (3d) that a statue should be erected in Rouen, where she was put to death. The Report concluded with the astonishing words: "Let us duly celebrate the virgin warlike and pure, so gentle and so human; the saint and heroine who stands before the world as the unique and peerless type of what our race is capable. Joan of Arc belongs to all of us. Her name and her memory carry with them a power of conciliation. Her feast will be a

day of truce between parties united in the sentiment of greatness and perpetuity of the nation." Pius X predicted that Joan of Arc would save France.—Clemenceau has declared war on Poincaré on the question of Proportional Representation. He sent the Premier an open letter denouncing the procedure in the Lower House in which the Bill was passed. The fight will be continued when the Senate convenes in autumn.

Germany.—Official reports of Germany's foreign trade for the six months ending June 30 show an increase in imports over the preceding six months to the value of \$102,650,000. In exports, during the same interval, an increase of \$79,670,000 is noted. The total value of imports during the six months was \$1,273,400,000, and of exports, \$1,053,075,000.—Germany has been suffering from a general heat wave, which has driven to the rivers and seashores all who could get away. This weather condition is creating serious uneasiness among farmers, for no rain has fallen in many places for three weeks, and fears are being expressed of a repetition of last year's calamitous drought. The potato tops are withering already in several districts and a continuance of the heat and drought will soon affect the sugar beets, which up to date promise to yield 70 per cent. above last year's crop.—Illustrating the high cost of living in the empire, correspondents note that no eatable meat of any sort is obtainable in retail markets in Germany under 24 cents a pound, while veal cutlets and high-grade steaks sell for 50 cents.—German independents who have been battling with the Standard Oil Company have received help from an unexpected quarter through the action of the Deutsche Bank, which is now asking the courts to declare void its contract with the German-American Petroleum Company, the Standard Oil German branch. In 1907 the bank entered into contract with the German-American Company to regulate, through a sales company which the bank conducted as an industrial venture, the oil business in Germany. The contract runs till 1917, but the sales company asserts that the Standard Oil people are attempting to read into it conditions that were never contemplated. Petition is therefore made to have the contract nullified on the ground that its provisions are contrary to public policy.—Plans are being considered by the Government to have Crown Prince Frederick William visit the German African colonies in 1914. If the trip be finally settled upon the Crown Prince will represent Emperor William at the opening of the German railway to Lake Taganyika, which lies on the borders of German East Africa and the Belgian Congo.—William H. Tolman, Director of the Museum of Safety in New York, has been in Berlin for some time studying the safety appliances and methods used in German factories. He expects to carry home with him some valuable ideas. The manner in which German workmen cooperate to obey the regulations to prevent accidents impresses him quite as much as the

excellent rules in force and the appliances already introduced to secure the maximum of safety in factories. This is largely due to the training in obedience received in the army, and the lack of this spirit is one of the greatest handicaps to protection of American workmen. Mr. Tolman believes, however, that the American workman has another point in his favor. He is, says the New Yorker, more self-reliant, more alert and more adaptable than is the German.

Italy.—There is fear in Rome that when the King and Queen attend the anniversary Mass for King Umberto the attempt at assassination will be repeated. It is proposed to surround the royal automobile with mounted guards, and to line the streets from the palace to the Pantheon with soldiers.

Japan.—The serious illness of Mutsuhito, the Mikado, finally resulted in his death. For a week his demise was thought near and ten thousand pilgrims a day continued visiting the shrine of Ise to pray for the recovery of the Emperor. Mutsuhito was born November 3, 1852, at Kioto, and has reigned since 1867, when he succeeded his father, Komei. He married in 1869 a daughter of Prince Ichijo. The successor to the Japanese throne is Prince Yoshihito, a son of the Emperor, who was born August 31, 1879.

Turkey.—The President of the Chamber of Deputies announced on July 25 that a group of army officers had demanded the dissolution of the Chamber within forty-eight hours. A revolution is feared.—On July 23 all military operations against the Albanians were suspended. This move was a result of the delegation sent from Constantinople a few days ago, which reported that the rebellion could not be suppressed. In spite of this effort at conciliation, the rebels took the town of Pristina, which has a population of 15,000. Prisrend, also, about thirty miles away, has surrendered.—The doom of the Empire seems imminent and it all comes from the Young Turk Party, whose advent to power was hailed as a source of strength and peace. But the persecution of Christians grew worse. Bosnia, Herzegovina, Bulgaria and Crete are lost; Macedonia and Albania are in revolt; Tripoli was found unprepared for Italy's attack; the islands of the Ægean were captured; the finances of the country are in disorder, and the army now proposes to take control of everything.

China.—The National Assembly vetoed all President Yuan Shi-Kai's nominees for a new cabinet but was persuaded by the military commanders at Peking to approve eventually of the President's selections. The commanders declared that unless this were done they would assume the control of affairs, and it was feared that this would lead to a personal dictatorship of Yuan Shi-Kai, supported by the military.

QUESTIONS OF THE DAY

Putumayo and Paraguay

The publication by Sir Roger Casement, British Commissioner, of the terrible brutalities inflicted by the officials of a London rubber Company on the Indians in the Putumayo district of Peru, was promptly followed by the statement that religion alone could supply the remedy and only Catholic missionaries could exercise religious influence on the Indians. Accordingly an appeal has been made to the benevolent for sufficient funds to establish and maintain Catholic missions in Putumayo. It is a striking coincidence, that early in 1911, more than a year before Sir Roger Casement had issued his report, Pope Pius X had also sent a Commissioner, Father Genocchi, of the Sacred Heart of Jesus, to inquire into the condition of the Indians, not merely in Peru, but in all the States of South America, and his account not only confirms the British Commissioner's, but shows that the outrages cover a still wider area. His formal report has not been published, but a letter, dated February 11, contained this passage: "The search for rubber, which is here called *black gold*, has given rise to worse abuses in these districts than in the Congo. In some parts of South America, in spite of the laws, the most shameful slavery prevails, with massacres, sales, atrocious tortures, and every other iniquity of which brutalized and degenerate man is capable when free from the control of law. The Catholic Missions, the only barrier to the wholesale destruction of the Indians, are lacking where they are most urgently needed. For this the Holy Father wishes to make provision, and the idea is worthy of the highest praise."

His Holiness had, in fact, done so before the Putumayo outrages were given to the world. No sooner had Father Genocchi returned to Rome and made his report in person, than Pius X embodied its contents in an encyclical to the archbishops and bishops of South America, directing them to bend all their energies—by their personal exertions, through religious organizations, and by cooperation with the various States in any movement for the protection of the Indians—to the correction of abuses and the promotion of the moral and social betterment of that oppressed and much neglected people. Sir Roger Casement and his fellow-commissioners looked for reform to the same sources, for they "regard the Roman Catholic mission as the sole feasible step that can be taken by those interested on humanitarian grounds in the welfare of the Indians." That non-Catholics should so conclude has shocked some good people among us; but it will astonish no one who is acquainted with the historical associations of that locality. These should be known to a wide circle of non-Catholic as well as Catholic readers.

Stretching South of Putumayo and East of the

Peruvian mountains lay the famous Paraguay Reductions, embracing most of the immense territory of the present Argentine Republic, the greater part of Brazil, much of Uruguay, and the present Republic of Paraguay, in fact, as Muratori described it in 1750, "the whole interior of South America"; and how the Jesuits established throughout these wide regions in the sixteenth century and maintained for two hundred years the happiest and most flourishing colonies of Christian Indians that the world has witnessed, has been sung by Southey, described historically by Cunningham Graham ("A Vanished Arcadia") and the Anglican Bishop, Ingraham Kip ("Old Jesuit Missions"), and spoken of with eloquent eulogy by Macaulay and many other non-Catholic writers. The most charming as well as authoritative "History of the Abipones," by Father Dobrizhoffer, S.J., himself a laborious Paraguayan missionary, who writes of what he saw and wrought, was published in English by Murray, (London, 1822) but is unfortunately out of print, as is also the celebrated Muratori's "Relation of the Missions of Paraguay, wrote originally in Italian and now done into English. London: Printed for J. Marmaduke in Long-Acre, 1759." The translator withholds his name, being motived only by the "hope that those who sincerely desire the progress and glory of Religion will peruse it with real pleasure, and those who read purely to be informed may find something that will satisfy their curiosity." The hope would still be realized by readers of Muratori and Dobrizhoffer, and the publisher who will provide them the gratification should profit by his enterprise.

The first Reduction of Loreto was formally established in 1610, but for fifty years previously the district from the Amazon to the furthest limits of Patagonia was traversed by Jesuit missionaries, who, under the jurisdiction of the Bishops of Peru, had established many populous if somewhat migratory Christian settlements among the nomadic, barbarous and often cannibal aborigines. In 1550, they had landed in Brazil, of which Father Joseph Anchieta, the Xavier of South America, became soon the "Apostle and Thaumaturgus." A companion for ten years in his astoundingly extensive and perilous travels, and the first fruit of his training, was Father Thomas Field, who joined him in 1577, and by whom he was sent to Tucuman and Paraguay. Father Field appears to have been the first to penetrate the Chaco and learn the language of the Guaranis, and of all the Paraguay tribes. Sometimes he was accompanied by Fathers Solani, Grao, de Ortega or another, but in every missionary expedition, covering hundreds of leagues through barbarous and hostile lands, we always find his name. We read in the "Annual Letters" of the Society of Jesus for 1592, that "Fathers de Ortega and Thomas Filde converted more than two thousand of the Guaranis," and, 1594, "Fathers Thomas Filde and de Ortega have a residence established at Villa Rica (in the province of Guayra) whence they go out in missions to give

spiritual help to innumerable peoples." They converted ten thousand Ibirayara cannibals, from whom they rescued many prisoners who were being fattened for consumption, and their next expedition resulted in 3,500 baptisms. In every place they evangelized they erected a Church with the aid of their converts, and commenced the domestication of the Indians, in which they had notable success at Villa Rica. This was the seed of the Reductions.

The missionaries were picked men from all the nations of Europe, but the hardships were great, and they soon died, some of fever, some at the hands of the natives, and early in 1605 Father Field was the only Jesuit left in Paraguay. However, he was joined the same year by Fathers Cataldino and Maceto, and later by Father Torres, the Provincial, and fifteen others. Already they were a prey to calumny for refusing to lend themselves to the exploitation or enslavement of the Indians, and Father Valdivia, who had for this reason been expelled from Santiago, was sent to Madrid to secure the authority of the King for the protection and isolation of the Indians. In 1608, Philip III issued letters patent to the Society of Jesus for the conversion of the Indians, and in 1610, on the soil cultivated by Fathers Field and de Ortega, the Reduction of Loreto was established among the Guaranis on the banks of the Paranapané. Thither the Indians flocked in such numbers that a second, San Ignacio, was soon found necessary, and then a third, till they grew to thirty-one, comprising 200,000 souls, virtuous, prosperous and happy.

Jesuit volunteers poured in from Europe to meet the growing needs, and these were quickly made ready for the work by Father Field, who, in his seventieth year, after five decades of gigantic toil, devoted himself to teaching the new recruits the language and habits of the natives and the secrets of missionary life. The Indians named him "the man without vices," but he was also adorned with apostolic virtues, and "is more fit, perhaps," says Father Hogan, S.J., ("Distinguished Irishmen of the Sixteenth Century") "than any other Irishman of nearly a thousand years to take rank with the early Irish missionaries on the Continent of Europe." He is variously written Filde and del Campo, and Graham makes him "a Scotchman," but he was born in Limerick, in 1549, of Dr. William Field and Joanna Creagh, studied philosophy and theology in Paris and Louvain, entered the Society in Rome, in 1574, and at once volunteered for the Indian Missions. He was accompanied by Father Yate, an English fellow-novice, who writes of him as "the Yrisheman," adding that "he did always edify by his virtuous life," and he was pleased to be able to send him, "the roll of his countrymen that be of our Company." He was entered in the Irish Catalog as "Thomas Field, Paraguay, 1617."

When Father Field died in 1626, the harvest he had sown was flourishing beyond his hopes. The communal life established in the Reduction is now admitted to have

admirably suited the conditions. The church, their grandest building, was the centre of their lives. There all heard Mass in the morning, and after their labors in the field they returned singing hymns at noon and in the evening, and Rosary and Vespers finished their day. They were separated according to sex and age, and all had to work, but bands and dances and grand fiestas lightened and varied their labors. Two Fathers and a lay-brother, assisted by native Regidors of their own appointment, governed each Reduction, and though the Spaniards on the coast often sought their aid against foes, the Reductions never needed any. Their pious exercises did not prevent them from prospering in fruits and herds and well-stored granaries. They had simple food and clothing in plenty, paid tribute in kind to the King, and even supplied armed warriors when required.

This apparent prosperity was the ruin of the missions. The many greedy Spaniards on the Peruvian coast who, says Muratori, "did not go to America with the desire of being saints" and "would rather die of hunger and want than hold a plough," and the "Mamelucos" of St. Paul—a motley collection of half-breeds "and Portuguese, Spanish, English, Dutch and Italian robbers and refugees"—began to make slave expeditions on the Indians and treat them after the fashion recorded of Putumayo. However, "the Governors and bishops and higher officials were worthy men," and in 1690, Prince Santo Bueno, Governor of Peru, inflicted heavy fines and penalties for such crimes, on the petition of Father de Arce, and empowered the Father to establish a new Reduction among the Chiquitos, who were most oppressed. But the more the colonies prospered, the more the stories grew of the gold and wealth and treasonable intents of the Jesuits. "Let the zeal of any class of men be what it may," says Graham, "if they oppose themselves to slavery and at the same time are reported to have lands in which is gold and resolutely exclude adventurers from them, their doom is sealed." In 1750, the Indians of the seven flourishing Reductions of Uruguay were forcibly transplanted to the forests by the troops of Portugal and Spain, who possessed themselves of these towns; and because the Indians resisted and a Jesuit (Thaddeus Ennis, most probably an Irishman) remained with them to the end as priest and physician, a new pretext was found against the Jesuits, and so in 1767, without charge or crime, by Royal Edict, they were "carried off in chains from the territories which they and their Order had civilized and ruled for almost 200 years."

No gold nor treasure was found; only the Indians, and these were so maltreated that those who could returned to the woods. In thirty years the work was undone, and now little vestige remains except the field crosses here and there that tell how a martyred missionary "*Hic occisus est.*" That neither Paraguay nor Putumayo is typical of the general treatment of the Indians by Spaniards or Portuguese or their descendants seems proved by the fact that the population of Peru is

57 per cent. pure Indian, and 30 per cent. mixed, and elsewhere like conditions obtain; but this outline of the rise and fall of the greatest of all Indian missionary enterprises will give a general idea of what should be done and what avoided in the establishment and maintenance of effective Catholic missions among the Indians.

M. KENNY, S.J.

Frederick Ozanam

In response to the invitation of the Council General preparations have begun among the Conferences of the Society of St. Vincent de Paul all over the world for the celebration, next April, of the centenary of the birth of Frederick Ozanam, the founder of that great lay confraternity of practical Christian philanthropy. Notable among the details of this movement is a series of articles on the various forms in which the literary and charitable activity of Ozanam are manifested, and which began in the June number of the *Revue Pratique d'Apologétique*. The first is devoted to "Ozanam the Student," and it will be followed by others on "The Founder of the Society of St. Vincent de Paul"; "The Writer"; "The Historian," and "The Apologist," all by Frenchmen distinguished in the world of letters.

Ozanam is a strange name. It is not French nor European. It is Oriental, it is Hebrew. Generations before Ozanam's birth, occurred the conversion of his ancestor; but the rich tide of Eastern talent flowed in his blood and fertilized to an almost tropical luxuriance the varied heritage of France. Two years and more before Waterloo, on April 13, 1813, there was born to Dr. Antoine Ozanam, acting surgeon of the French army of occupation in Milan, his second son, Frederick.

Charity to the poor was bred into his very being. Mother and father engaged in sweet rivalry of ministrations to their less fortunate neighbors, even when the infirmities of age made it necessary for them to restrict each other's zeal by a promise not to climb beyond the fourth story of shaky tenements in search of beneficiaries; in fact, the father's death came from a fall sustained in some such charitable expedition. It had been charity to a relative that had reduced the father to the state of embarrassment from which he had extricated himself by mastering in an incredibly short time the science of medicine. This intellectual capacity was another heritage which he transmitted to his son.

The present generation thinks of Frederick Ozanam only as a holy man. His own age found him moving before it more conspicuously as a savant. Both characters were united in one by the principle which made of his life a unit and a prodigy, "charity confirming faith." It was a faith that had come to him with life from those who gave him life; it had passed from the tender care of loving and devout parents, amid studies pursued under the guidance of a devoted elder sister, to the ruder, but not less conscientious régime of a good

Catholic school. But it was not a hot-house virtue. At fourteen this faith, which was to be a pillar of strength to so many others, was tried by torturing doubt. Driven to all but desperation, he prayed; and in his prayer he vowed that if God gave him light to see the truth he would forever after devote himself to its defence. The prayer was heard. "Then it was that the teaching of one who was both a priest and a philosopher saved me," says he of the Abbé Noirot, "I believed henceforth with an assured faith, and, touched by this mercy, vowed to consecrate my days to the service of that truth which had given me peace." The keeping of that vow is the history of his life. The obligation soon bore fruit. He had finished his classical and philosophical course and was awaiting in the bosom of his family at Lyons the advent of his eighteenth birthday, when his parents might consent to his taking up the study of law amid the dangers of the French Capital. The interim was spent in an attorney's office, not wholly in the dry routine of such a place, but also in the further pursuit of those literary studies which were the natural bent of his genius. It was then that the followers of Saint-Simon came to Lyons in the winter of 1831, with the cry, echoed so distinctly by the Modernists of yesterday, "Christianity is a charming relic of the past; in the modern world an anachronism; a cumbance in the path of progress." In April, 1831, this eighteen-year-old boy answered them in a treatise which he had composed in the time spared from his duties as an attorney's clerk. "This beginning," wrote Lamartine to the youthful author, "promises us a new combatant in the sacred struggle of religious and moral philosophy which this century is sustaining against a materialistic reaction."

Of himself, Ozanam wrote that very year to friends of his own age: "I feel the invincible need to cling, with all my might, to the pillar of the temple, were it even to crush me in its fall; and lo! I find this same pillar supported by science, luminous with the beams of wisdom, of glory and of beauty. I find, and I clasp it with enthusiastic love. I will take my stand by its side, and there, stretching out my arm, I will point to it as a beacon of deliverance to those who are tossing on the sea of life. Happy shall I be if a few friends come and rally round me. Then we should unite our efforts, and create a work together, others would join us, and, perchance, the day would come when all mankind would be gathered together beneath the same protecting shade. Catholicism, in its eternal youth and strength, would rise suddenly on the world, and, placing itself at the head of the age, lead it on to civilization and to happiness. O my friends! I feel overcome in speaking to you; I am filled with intellectual delight, for the work is magnificent, and I am young. I have great hopes, and I believe that the day will come when I shall have nourished and strengthened my thought, and shall be able to express it worthily." His faith was true; his promise was fulfilled; this child was father of a man indeed; of a

man who, beginning life as the standard-bearer of his Catholic fellow-students in Paris, as the protégé of Chateaubriand and the intimate of Ampère, taunted by the Church's enemies with the cry, "show us your works," gave answer with a work that lives and grows to-day girdling the Christian world with ever-fruitful charity, the Society of St. Vincent de Paul. This work became his monument, who ever disclaimed the name of Founder and looked upon himself and friends as merely reviving in the Paris of 1834 that Men's Association of Charity, which St. Vincent had established in the Paris of 1650, and which, with all things Catholic, had been beaten to the ground by the fury of the Revolution. Beginning with that little Conference of eight, under the presidency of M. Bailly, in the office of the *Tribune Catholique*, in less than a quarter of a century the Founder could address two thousand brethren in Paris alone, tending five thousand families; to-day he can look down from the reward which his charity has won for him upon a Society numbering 100,000 members, divided into 5,000 conferences, and by its "charity confirming the faith" of the Catholic world.

Besides this achievement his other works are undeservedly forgotten. The Church could ill afford to lose Lacordaire, Ravignan, and the other distinguished orators who made the Conferences of Notre Dame a power in her apostolic system and a model for her leaders throughout the earth. To Ozanam, to this young man of twenty years, is due the conception of the Conferences and the prudent but insistent furtherance of the scheme to a successful issue.

But the strategist who could so well and wisely direct the energies of others was in the expenditure of his own gifts, no less efficient and far more lavish than he ever asked his followers to be. Intellectually the man was a giant. As a toiler his diligence is almost appalling. Suffice it to say that he chose deliberately as the field of his labor the history of medieval civilization, and that he cultivated it to the satisfaction of an auditory so out of sympathy with his own fervent faith as to let pass no statement or inference not backed up by indisputable facts. As an exemplar of what a Catholic university professor should be, none is more worthy of our present study and imitation. Only a little less brilliant is his record as a journalist. Living so truly in the past amid his books, he was among men no less alive to the present. His ideal of democracy was the highest and purest that could be conceived; representative government in the hands of a people whose hearts have been made thoroughly Christian by unswerving obedience and loyalty to the one Catholic religion. With peoples of Western Europe his travels had made him familiar. He knew us of America only by report; yet how truly he recognized our ambition and our destiny when he said: "They will probably realize the political ideal to which, in my opinion, modern society is tending."

When Catholic laymen make their own, by imitation,

the virtues he displayed as son and father, as husband and citizen, as defender of Catholic truth in the tribunal, in the class-room, in the public press, they will "raise a standard to which the wise and good of every nation may repair."

M. J. MCNEAL, S.J.

Protestant Prayer for Unity

If there is one fact patent to all the world it is the visible unity of the Catholic Church. The efficacy of Christ's prayer at the Last Supper has at all times been manifest. Heresy after heresy has arisen to rend the robe of Christ, but after and notwithstanding repeated assaults the Church stands out as the most remarkable example of unbroken unity the world has ever witnessed.

Branches cut off from a tree entail no loss of unity or vigor to the trunk. Though separate from the parent stock they may show signs of life and, in proportion to the native sap which they have carried with them, their existence may be more or less prolonged. Some presently decay and fall into dust; others again simply wither or petrify while presenting to all outward seeming the form and character of what they originally were.

The United States during the past one hundred years has been preeminently the battle ground of the sects. Some of them, vigorous a century ago like the New England Puritans, are now afflicted with a form of decay that presents a striking contrast to the promise given by their early development. Others, like the believers in Christian Science but recently sprung into life, astonish us by the splendor and wealth of their temples and the spell they seem to have cast over their followers. Judging from analogy, it is easy to prophesy an extinction in the not distant future that will be as swift and as complete as their rise and growth are phenomenal.

In no case have any of the older churches shown an increase in membership bearing any reasonable proportion to the numerical advance of the country. The curse of Protestantism is bound up with what has always been its proudest boast, namely the principle of private judgment. When this principle was first proclaimed in the sixteenth century it tore away from the centre of Catholic unity great masses of the erstwhile believers in a common faith. These great bodies under the inexorable logic of the principle which called them into being have, in the course of time, so far disintegrated that in the United States by the census of 1906 their divisions are represented by 185 denominational churches or by 230, if the so-called independent bodies be included in the list. No wonder that the Protestant leaders view this condition with alarm, which is increased by the fact that since 1890 twelve denominations have disappeared altogether from the religious map, seventeen have been added by internal divisions, and as many as forty-eight new denominations have been evolved through causes too long to explain. What the result will be is foreshadowed by the astounding growth of indifference to

all religion throughout the land. It is not surprising then that so much thought should be given to the question of unity. How can the tide of infidelity be stemmed! How can the Protestant divisions of Christianity save themselves from further disintegration!

The Joint Commission of the Protestant Episcopal Church appointed to arrange a conference by representatives of all Christian communions for the consideration of questions touching faith and order, has issued an official statement calling upon Christians throughout the world to pray for the success of the movement, which it believes is the first step toward uniting all Christian churches into one. There is no need to question the sincerity of this appeal, which comes not only from Protestant Episcopalians, but from Congregationalists, Disciples of Christ, Presbyterians, Methodists, Baptists, Evangelical Lutherans and others. The preliminary plan of action as published a year ago contains among its "resolves" one that a "committee be appointed to communicate with the authorities of the Roman Catholic Church in regard to the aims and objects of the Commission, and with a view of securing their interest and cooperation in promoting the Conference on Faith and Order."

As to the attitude of the Roman Church toward the question of union there is no shadow of doubt. Our dissenting brethren seem to overlook or to be unaware of the numerous efforts of the Holy See to effect this unity, which from her point of view means the bringing back to the fold the sheep that have strayed. The splendid encyclical letter of Leo XIII on the Unity of the Church, issued in 1896, in the nineteenth year of his pontificate, shows that the unity which should hold Christians together is the unity which Christ has given to His Church. It must not be a unity of sentiment but a unity grounded on faith and authority which will make it indestructible. Agreement in fundamental doctrines selected by private judgment is an illusion.

Unity, moreover, will not long prevail unless it be supplemented by indivisibility. The unity of Christians must be the unity such as the Founder of Christianity left in His Church—not the union that exists in great combinations of the world of trade which may be dissolved by an anti-trust law, but the union of a church under one head, where the head of the church being an individual, the church like the head cannot be divided.

It is difficult enough to conceive how Christians can be united in a common belief when such doctrines as the Holy Trinity, the Incarnation, the Virgin Birth, the Redemption of the world, the Resurrection of Christ are in many Protestant writings and pulpits either flatly denied or explained away to mean something wholly different from what they have meant to Christians for well nigh two thousand years. But even were this general union in some fashion feasible, a permanent workable combination would be a dream beyond realization, for it requires a central authority to guide and direct and hold

together the members which compose it. And submission to authority is a thing which these rival denominations will never accept.

Prayer such as the Protestant Commission recommends is indeed praiseworthy. But there is no royal road to the reunion of Christians in a common Church, which at the same time will be the Church of Christ, unless professing Christians be brought "unto the unity of the Faith" of Christ. There must be a teaching Church, and there must be a centre of authority. He who submits himself to the Church, submits to Christ, and he who submits to Christ submits to God.

E. SPILLANE, S.J.

Bishops and Cathedrals in Vancouver Island

The appointment of Archbishop McNeil to the See of Toronto naturally calls attention to the diocese of Vancouver, from which he has been transferred.

It was gold in the Fraser River that made Fort Victoria, Vancouver Island, a town. In 1865 the diggings began to fail, and Victoria fell gradually into a profound sleep. Then came a succession of partial awakenings, like those of dozy summer mornings before the hour of getting up. They began in 1871, with the confederation of the colony in the Dominion of Canada. This was followed by the beginning of the salmon fisheries and the completion of the Canadian Pacific Railway. There were others we can not pause to mention; but at last the getting up moment arrived, and now the whole region is wide awake.

Still, forgotten as it was during the sleepy years, Victoria was, nevertheless, unique. Two bishops dwelt there, not to mention a third, the Reformed Episcopal, resulting from the quarrel between High Church and Low, which found its way thither, notwithstanding the isolation of the place. The Church of England bishop had in a pleasant garden an equally pleasant house, which, during his visits to England, was occupied by lessees of the élite, who sometimes were in their honeymoon, and whither he himself in middle age brought a bride, an example his successor followed. The Catholic bishop's dwellings was a humble one, in a street of which part was called in common talk, Kanaka Row, because there were Hawaiians who had left their sunny isles in Hudson's Bay Company ships, whalers and the like. The street ran along an inner bay of the harbor, on the shore of which an Indian village stood for some time after the founding of the city, and which, after the village had been removed, long remained a convenient landing place for canoes. The neighborhood suited well the Catholic bishop, for nearly all the natives were his children.

It was not, however, the mere presence of the two bishops that made Victoria unique, but the uniqueness of their titles. The Catholic bishop was a real diocesan, and he was the only one in the hierarchy with a diocese designated from its territory, not from the city of its

see. Lately this was changed, and he is now Bishop of Victoria. Then he was Bishop of Vancouver Island, probably because when the diocese was established in the Province of Oregon City, there was not in the Island a town to give it a name. On the other hand, the earlier colonial bishops of the Church of England, as the Protestant Episcopal bishops of this country, took the territorial designation by choice. There was the Bishop of New Zealand, the Bishop of Natal, and so in Victoria was the Bishop of Columbia. The uniqueness of his title consisted in this—New Zealand, Natal, etc., really existed; nowhere under heaven was there a territory named Columbia. There were the colonies of British Columbia and Vancouver Island, at first half united, then wholly separated, and at last made absolutely one. What jurisdiction the Queen could give the bishop extended over both, yet he drew his title from neither. Vancouver Island was too insignificant in the eyes of those who did not foresee that to-day his diocese would be confined to its narrow limits. "British Columbia" seemed an unsuitable title to one who, as a lord bishop by royal letters patent, would sign the name of his diocese instead of his family name. "G. British Columbia" perhaps savored of the bounderism which invents such names as "J. Smith Jones," or it might come to be abbreviated into the indefinite "G. B. Columbia." Imagination solves the difficulty by ignoring geography. The new bishop became "G. Columbia"; and Bishop of Columbia his successors remained to this day.

In the old crown colony days the Church of England was a quasi-state Church. It was the Church of the Governor—one Governor was said to be a grandson of George III, and an acknowledged cousin of the Queen—of the Chief Justice, the Colonial Secretary, the Attorney-General, and the half dozen minor officials; of the Chief Factors of the Hudson's Bay Company and the Manager of the principal bank—the officers of the other were Scots, as a rule, Presbyterians and unashamed, consorting with those officers of the Company that stuck to the Kirk—and of one or two merchants. Its cathedral crowned a hill which rose gently on one side to give the Governor, the Bishop, the Chief Justice, etc., easy access, and fell away rather sharply on the others to signify the essential social elevation of the Church of England, especially with regard to the Catholic Church, of which the little cathedral was very properly at the foot of the steepest slope and in the aforesaid neighborhood of Kanaka Row. But one must not run away with the notion that the Church of England cathedral was a splendid building. In itself it was thoroughly mean. Still, compared with the Catholic cathedral, it was a stately pile. Again, though every one in those slumberous times was, absolutely speaking, poor, the Church of England, compared with the Catholic Church, might have been called almost rich. These two facts give us two other good reasons for the exaltation of the one and the depression of the other.

All that was long ago. The inner bay has been filled up, and it is now the site of the Empress Hotel. The Hawaiians are dead and buried and Kanaka Row has disappeared. But years before the old order had yielded utterly to destiny, the Catholic bishop had built, for all his poverty, in the middle of the town, a cathedral modeled on the beautiful parish church of Longueuil, which most visitors to Montreal notice, a striking object across the St. Lawrence. For twenty years and more it has been the object of many heart-burnings on the part of the Bishops of Columbia and the more zealous of their flock, the occasion of movements towards a cathedral of their own, frequent and abortive. Lately, however, one began which seems likely to reach its term for reasons involving another bit of local history. The Hudson's Bay Company's tiny chapel was a sort of pro-cathedral for the Bishop of Columbia for four or five years. Then, enlarged so as to be virtually a new building, it received the cathedral title. About 1872 it was burned down, and the existing building took its place, insignificant except in comparison with the Catholic cathedral of Kanaka Row. In 1860 was set up a corrugated iron church sent from England, and from that time the Church of England had two places of worship in Victoria. Correct members of that church called them, "Christ Church," or, "The Cathedral," and "St. John's." Dissenters, especially Americans, who, as they outnumbered the élite, determined the popular names of things, called them, "The Church on the Hill," and "The Iron Church"; some, indeed, preferring to designate the latter "The Tin Church." Between the two there was always rivalry. The Iron Church has just sold its site for a good sum, and for this a new church is building in brick and stone. The Church on the Hill would do the same. The trustees got authority to sell, but Church of England sentiment forbade them to do so, and the new cathedral will be on the old site.

This is the current story. But when the London *Guardian* printed the last part of it, a Mr. Doull, calling himself "Dean of Columbia," contradicted it. What "Dean of Columbia" means is not clear. A dean is the head of a cathedral church, and in the Victoria of our day we spoke correctly of the Dean of Christ Church Cathedral. Apparently the newer generation likes pompous titles, even though Columbia is, as we have seen, non-existent. According to Mr. Doull the new cathedral will be on Church Hill for the best of reasons: "If the Church of England should abandon that noble site, it would certainly fall into the hands of the Roman Catholics."

This testimony to the coming of better days for the Catholic Church in Victoria would give us purest joy, were it not that the Dean of Columbia is in England. The presence there of a colonial dignitary means, usually, collecting; and nothing serves better to open Protestant purses than some story of Roman activity. That the Church is making progress in Victoria we firmly believe;

that it has not reached such a pitch of prosperity as would justify designs on Church Hill we believe as firmly, and we should like very much to be able to bring home the certainty of its freedom from any such thought to the hearers of the "Dean of Columbia." But alas! how are we to reach them?

HENRY WOODS, S.J.

The death of Andrew Lang requires grateful notice at Catholic hands. Outside of our Faith and apparently without any fixed Christian belief, he seems to have felt compelled to take the Catholic viewpoint on every religious subject treated by his marvelously comprehensive pen. His Fairy Books—red, yellow, pink, blue, olive and "my own,"—his equally colored books of animals, his ballads and his classic translation of Homer (collaborating with Meyers or Butcher), will make him long a favorite with children of all ages; but his "Mystery of Mary Stuart," "John Knox and the Reformation," and above all, his "Jeanne d'Arc," will make him remembered by Catholics as one who, finding himself unhappily outside the Faith, had the courage as well as knowledge and skill to tell convincingly the truth to a Protestant world of Catholic eras, heroes and heroines. His "Jeanne d'Arc" is an admirable as well as entertaining refutation of Anatole France, and, despite the embalming of this fly in amber, will live as a masterly picture of the glorious Maid.

Two incidents enlivened the 124th General Assembly of the Presbyterian Church in the United States of America, held not long ago in Louisville. One was the election of a new moderator; the other, the address of the Rev. John F. Carson, of Brooklyn, the retiring moderator. Besides other startling things, he said: The comparatively small number of accessions to the Church on confession of faith sounds a note of warning and appeal. The Stated Clerk of the General Assembly is authority for the statement that "of our 10,051 churches, 3,759, or 37 per cent., reported no additions on confession of faith to their membership during the year 1911."

Women preachers were few a generation ago. Their number has increased in recent years with the invasion of business and professional life by women, with the result that now there are in the United States more than 2,500 ordained women preachers, says the New York *Sun*. For the most part they belong to the liberal denominations. The Unitarian and Universalist faiths claim the majority of them. Several have been ordained in the Methodist and Congregational churches. Thus far their services as preachers or ministers have not been accepted by Episcopalians or Lutherans. An unusual instance is that of the Rev. Mr. Crocker and his wife. Both are preachers, but of different denominations. Mr. Crocker is a Unitarian, Mrs. Florence Crocker is a Uni-

versalist. But if Christ established no church and left no instructions as to its method of government, why should not women officiate as well as men?

Wellesley College has a new claim to be considered broadly tolerant. One of its women professors is running on the State Socialist ticket. The professor seems to feel sure of retaining her position in the faculty for some time at least, inasmuch, says the *Springfield Republican*, as her early retirement under pressure would create an uproar that any board of trustees would try to avoid.

There are now 1,744 organized bodies of Young Men's Christian Associations, with a total membership in North America of 563,479, according to the year book of the association issued at New York on August 1. There has been a gain of 27,500 members in the past year. The value of the new buildings opened is about \$5,500,000, making a total value of \$73,000,000. Additional funds are now on hand and buildings which are to cost \$6,500,000 are being erected. The association expended \$10,100,000 last year in the conduct of the work.

CORRESPONDENCE

René Bazin Protests Against Anticlericalism

PARIS, July 17, 1912.

A letter written by the distinguished novelist, M. René Bazin, was printed in the *Echo de Paris* of July 5th. It is entitled "*La cruelle laïcité*" and gives an account of the recent suppression of religious instruction in the asylum for orphan girls at Angers. This institution was first established in 1886 through a donation of \$40,000, the gift of a lady, who made a stipulation that the asylum should be under lay management. As M. Bazin remarks, "This word lay had not at that time the deplorable significance which it has acquired to-day," and all that this lady desired was that the institution should not be under the direction of any religious order.

Before her death, which occurred in 1890, the original board of directors of the institution had established the custom that the orphan girls should recite their morning and evening prayers and should be taught the catechism by a lay teacher, and should attend the parish church on Sundays and holy days. From its very earliest beginning, then, this house, while not being under the direction of any religious order, was distinctly meant to be an institution where the orphan children should be given a *Christian* education.

M. Bazin was a member of a board of managers appointed in 1910 by M. Monprofit, at that time Mayor of Angers, a just, upright and intelligent man, who deplored the condition into which the institution had fallen during the years when the term "lay" had been made to signify atheist. He appointed also three women in addition to the seven men as directors. I will give the history of this orphanage since 1910 from M. Bazin's letter:

"We found the urgent need of many reforms, both for the physical and the moral welfare of these poor orphan children; but what was lacking above all else was sympathy and happiness. Their wretchedness and misery

dated far back and was a matter of public notoriety. What struck us at our first visit was the number of faces with no trace of the freshness of youth; brazen or sullen, with eyes either looking askance or dull and sad. To-day, when I think of the transformed and happy little countenances on which I have gazed since that time, and of all the examples of generosity, of intelligence in all good things, of sweet companionship and of self-control shown by the very same children, I can measure the distance we have traveled in these last two years. We were not the kind of persons who think their whole duty is accomplished if the children confided to them shall be well nourished and healthy. For us these children also—and before all else—were immortal souls. Born in a Catholic population they had a right to a knowledge of their Faith and to full liberty in the practice of their religion."

M. Bazin went to the United States some months ago, and upon his return he was amazed to hear that the new Mayor at Angers had summarily dismissed the entire board of managers, without accusation or even explanation. M. Bazin himself explains this act of tyranny: "There could be no political reason for our dismissal. I have no idea what were the political opinions of some of my colleagues. I never talked with them of monarchy, republic or empire, of parliamentarianism or representative government. The resolve to be rid of us sprang, then, from another motive: the fact that there was in the board entire unity of faith—and because of our religion we have been condemned."

The letter then becomes an impassioned appeal to the French people: "I demand of you, citizens of France—all who may read this letter, and especially of those among you who are poor—that you shall lay to heart the fact that while it is we ourselves who may be anxious and troubled concerning this cruel tyranny, the ruin wrought by it will fall upon our children. Yes, understand it well. This 'laïcité,' whose champions seek to make its spirit permeate our whole social system, is cruel and disdainful of you the people, and above all of the poor, who are the most defenseless! You, voters, are flattered and cajoled and repeatedly assured that you are 'sovereigns,' and yet, as a matter of fact, you are not permitted to have any voice whatever in the education of your own children. You have no right to choose their teachers, nor say what they shall be taught—nor, if you protest against such tyranny, can you obtain any redress or any mitigation of the evil.

"Let us follow the course of this persecution. If you should fall ill and be taken to one of the 'lay' hospitals, beware! Should you be powerless to write a petition signed with your name asking for a priest; should your poor hands be already dead and your eyes darkened, God pity you! For it is decreed that no words which you may utter, no prayers, no gestures, shall be heeded or acted upon, and you will be then condemned to die without the help and consolation of religion."

M. Bazin ends his letter with these words of warning:

"Believe me, and look the truth in the face. When your children come back from school, knowing how to read and write and cipher, and knowing nothing whatever about God, you and your children have both been robbed of liberty: of your liberty to have faith, the foremost of all rights.

"When your houses are filled with impious and immoral newspapers and pamphlets, it is the honor of your homes which is tainted; the honest and pure minds of your children and of their mother. Your mortal enemies are those who are atrophying your souls and the souls of

those for whom you are responsible. It is for this reason, and foreseeing the danger, that we have tried to make Christians of the children at the Orphanage, which means forming consciences that will not yield to temptation, or if they yield in a moment of weakness, will repair their faults and avoid repeating them. It is one of the lamentable phenomena of the present times that poor children, little girls, may become the victims of political caprice and thus become twice orphaned. I have no regret for what I have done and I shall never cease to denounce these cruel and contemptuous tyrants. I shall not cease to protest against the infamy of dismissing these faithful servants of the poor, and I hope that one day this injustice may be repaired."

This letter proves conclusively the inaccuracy of the assertion made by some tolerant optimists: that the French republic has ceased to make war against God. In this twentieth century we Catholics need to face a peril which is no phantom of the imagination, but a hideous reality.

M. L. S.

Local Self-Government in Spain

There has long been much dissatisfaction in Spain over our centralized and self-centred Government, which has reduced provincial or local government almost to absolute zero; and there have long been aspirations after some measure of local self-government, especially in economic and administrative matters. Both complaints and aspirations are fully justifiable, for our country is composed of elements which differ so radically from geographical, historical and even ethical points of view that it is ill suited by nature to a régime which is uniform and unbending.

Andalusia and the Basque provinces, for example, are two districts which differ so widely not only in their history, the temperament of their inhabitants, their traditions and their local customs and laws, but even in the language of the inhabitants, that they have fewer points of contact and psychological affinity than could be found between a part of Spain and a part of France or Italy. The same may be said of Aragon compared with Galicia, or of Catalonia compared with Castile. In fact, it may be asserted that these contrasted provinces have nothing in common except the bond of religion and a certain substratum of national feeling. Such being the case, how could it be otherwise than violent and unnatural to disregard all local conditions and subject all the provinces to the same iron rule?

To make matters worse, our centralized government is so wretchedly administered that local progress and improvement become well nigh impossible. The most insignificant local reforms need the approbation of the central Government. Is a road to be made? Is a school to be built? Is a short telegraph line to be set up in some corner of Spain? The town council, or the provincial council, as the case may be, must submit the project to the authorities at the capital, where it is hustled from office to office and shuffled from hand to hand, until, after the lapse of many months, the project comes floating homeward on the crest of an ocean of opinions and reports and consultations and decisions. Thus it happens that even when underhand methods do not delay it, the project, which might have been settled at home in a few weeks or possibly in a few days, remains for months and even years stuck in the mud of the Madrid bureaucracy.

The abuses attached to this centralized method of carrying on public affairs have cried so loudly for improve-

ment that many ministries have remarked them and have proposed a thousand and one times to correct them by restoring to the provinces and towns at least a part of their traditional freedom of action in local concerns. Since 1870 there has hardly been a ministry, Liberal or Conservative, that has not tried its hand at the work; but the upshot is that, despite so many endeavors, matters are no better now than they were forty years ago. In May, 1907, the Maura ministry pushed through the Chamber of Deputies the most complete and radical measure for local self-government which had been presented. It was bitterly antagonized by the Liberals, but was well on the way towards becoming a law when the fall of the ministry put an end to the attempt.

The ideal, however, of local control of local affairs is strong in the country, especially in Catalonia, where the spirit of decentralization has at times taken on the color of separation and has precipitated public disturbances. Señor Canalejas was pleased with the proposals which were made to him in the name of Catalonia for an authorization by law of a limited autonomy and introduced a measure to that effect to the attention of the Cortes. But then the trouble began; for the coalition which maintains him at the head of the government was not of one mind on the merits of the premier's project. The measure contemplates provincial ownership and administration of roads, railways, canals, telegraph and telephone lines, agricultural, industrial and technical schools, institutions of beneficence, museums and libraries, all of which, however, are to remain subject to the vigilance and control of the central government. The supporters of Canalejas see in the project a covert attack on the nation's unity and a danger to its continued existence; for the central government would be helpless if the provinces thus allied should decide to close the lines of railway and other means of communication within their limits. The Conservatives look upon the measure as fragmentary and palliative without going to the root of the difficulty. Finally, there are not wanting those who object to the plan because it originated in Catalonia, the breeding-place of separatism, and because they cannot tolerate the thought that the central government should abdicate one whit of its administrative absolutism.

In our humble opinion, the chief difficulty against the plan is this: If the local authorities now acting under the immediate direction of the central government are, generally speaking, far from being models of upright administration, what would they become, unless they should undergo a radical reform, if they were to be in a position to act with greater freedom and less dependence upon Madrid? The important step would be to restore to the provinces the autonomy they once enjoyed, but protected by a law which should guarantee proper local administration and make "bossism" impossible or very difficult.

We look upon the project of Premier Canalejas as a "grandstand play" and not prompted by patriotism. His ministry seems doomed to go to pieces as soon as the budget for 1913 shall be presented. Why not secure for himself after his fall the sympathy of the Catalonians? Such, we think, is the Premier's course of reasoning.

NORBERTO TORCAL.

An August Festa in Rome

It falls to the lot of very few English speaking people to witness the celebration of the feast of Our Lady of the Snow in Rome. By the feast of St. Peter and St. Paul, at the latest, the members of the English and Amer-

ican colonies have taken their departure for cooler climes and it is only the Romans and Italians visiting the Eternal City who assemble in the vast Basilica of Santa Maria Maggiore on the fifth of August. It is the very heart of the glowing summertide, a day of gold and blue, and a red-robed cardinal pontificates at solemn high Mass in the gorgeous Borghese chapel, with its rich adornments of marble and alabaster, jasper and lapis lazuli. As the strains of the Gloria in Excelsis Deo ring out upon the incense-laden air there falls from the lofty roof a shower of pure white rose petals and daintily perfumed jasmine flowers, as it were, "a leafy mist between the priests and worshippers." And this counterfeit snowstorm is also represented at St. Peter's on the feast of the *Madonna della Neve*, in commemoration of the wonderful event which led to the erection of St. Mary Major's in the year 352. It reads like a fairy story.

Once upon a time—to begin in the orthodox style—or, to be more accurate, in the pontificate of Liberius, there lived in Rome a pious patrician named John and his wife. They were rich and they were devoted to one another, but they lacked an heir to carry on their ancient name and inherit their fortune. For several years they prayed earnestly that this boon might be vouchsafed them, until at last they resolved to make a compact with our Lady, promising that if she listened to their request they would dedicate their possessions to her service and redouble the acts of piety and devotion to which they were already addicted. And Mary heard their prayer. On the 5th of August she appeared to them, telling them that the desire of their hearts would be realized, and bidding them employ a portion of their wealth in building in her honor a church on the Esquiline, on one particular spot which they would find covered with snow.

They immediately sought an audience with Pope Liberius, who informed them that he also had been visited by a vision in which our Lady told him of the church to be raised in her honor. He then assembled together the clergy and a large number of people, and himself led a procession to the Esquiline hill, and there, under the cloudless azure of that August day, they saw a spot large enough for the foundations of a church covered with untrodden snow. Well might the recital of this beautiful tradition have inspired Murillo with the idea of two exquisite paintings, now in the Academy of Madrid, one representing Mary appearing to John and his wife, the other depicting the pious couple relating their dreams to His Holiness.

Several changes have been made in the title of this venerable and historic Basilica. At the time it was built it was called after Pope Liberius, later on it was known as Santa Maria ad Praesepem, on account of the Holy Cradle's being brought thither from Bethlehem. When it was restored and redecorated during the reign of Pope Sixtus III it was rechristened the Basilica of Sixtus, and finally, as a means of distinguishing it from the great number of other churches dedicated to Mary throughout Rome, its name was changed to that which it bears today, Santa Maria Maggiore.

We are told that on the spot now occupied by this splendid monument to Mary's glory there stood formerly a heathen temple in honor of Juno Lucina, the title Lucina being added in order to show that this deity was worshipped by the Romans as the Goddess of Birth and Light. So that there is a special appropriateness in the fact of the pagan temple having been abolished in favor of her who gave birth to the Light of the World.

G. V. CHRISTMAS.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 3, 1912.

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The Decree on Mixed Marriages

The statement in secular journals, on the alleged authority of a priest, that the Holy Father has withdrawn the requirement, in the case of mixed marriages, that the non-Catholic party promise to have the children baptized and brought up Catholics, is without foundation. On the contrary, a Decree of June 21 has reiterated the necessity of exacting these guarantees as an indispensable condition for the validity of the marriage. The misunderstanding has probably arisen from another Decree, issued on the same date, relating to "the special circumstances attaching to certain districts"—chiefly in Austria—where on certain occasions and for the avoidance of greater evils, when the contracting parties refused the guarantees, the Holy See "formerly permitted at times the *merely material presence of the parish-priest*, by way of exception and as the extreme limits of tolerance." The Decree permits that in the same places and under the same circumstances, the former condition may still obtain; but in such cases the conditions prescribed by Gregory XVI must be strictly observed: "The parish priest can assist at such marriages *by material presence only and without any ecclesiastical rite*." This concession only applies to the places for which it is given, as is made clear by the Rescript of Gregory XVI, to which the Decree refers. That the exactation of the guarantees prescribed by *Ne Temere* for mixed marriages applies to the whole Catholic world, these few localities excepted, is made absolutely positive by the other Decree of June 21, already mentioned.

England and Germany

Baron von Bieberstein goes to England as a dove of peace. That his mission will be successful is probable, first because the Emperor wishes it, and although it is

true that the Kaiser is no longer the autocrat he was a few years ago, yet generally speaking what he wants is done. Moreover as the Jewish bankers of both countries are in accord for peace, they alone may keep the sword in its scabbard, or rather keep the dreadnaughts at home. Added to this the most distinguished representatives of the English army and navy frankly admit their unpreparedness for war. Finally the party in power is mainly for an adjustment, and such also is the desire of George V.

The subjects of contention are many. They are the Bagdad Railway, which has been a bone of contention for many years. On this subject no one is better authorized to speak than the German ambassador himself. He built the road, and knows every step of the opposition it met with on the part of England. Many concessions have been already made to conciliate the rival interests, but the terminus is yet to be settled, and that may mean much for England's possessions in the East.

The division of the unfortunate Portuguese colonies among the Powers is another question to be discussed. Will England consent to German expansion in that direction? For every one knows that it is not precisely the condition of the blacks that excites the attention of the Powers, but simply the need or the greed of new territory in the interests of commerce. Portugal's financial condition will make the division a very easy matter as far as she is concerned, but the trouble will be what share of the spoils each of the great Powers will consent to take.

China also will engage the attention of von Bieberstein and his fellow diplomats, Germany's ambition in that direction having been momentarily thwarted but not abandoned.

Then there is the Island of Zanzibar, from which France has always attempted to divert any European influence except its own. Its status has now to be settled, if the dreaded collision of England and Germany, and in this case also of France, is to be averted. Already protracted disputes about the Island have taken place between France and England, and a compromise was at last effected in 1890 when England assumed its protectorate, leaving that of Madagascar to France. But Germany wants a chance in Zanzibar. In 1884 it had established a commercial company there, but in 1890, on account of an uprising of the natives, the operations of the company were transferred to the adjacent coast. This, however, brought Germany uncomfortably near the English possessions, a propinquity which now gives force to its request to be again readmitted to the Island.

There are other minor difficulties, perhaps, but these interests alone involve the well-being of such a large part of the world that a war between Germany and England would necessarily be of the most tragic and disastrous character. There is no one who could do otherwise than hope that the Baron's mission will be crowned with success.

Arbitration Between Nations

Two brief paragraphs repeated in all the newspapers of Sunday, July 21, contain an admirable gloss on the theories so cleverly spun last winter during the discussion in Washington of the general arbitration treaties. If one had been minded then to accept without question the "hands across the seas" sentiments so eloquently urged by the defenders of the peace treaty with Great Britain, that nation had grown into such close and intimate relations of friendship with us of the United States that there could never again be question of bloody strife between us. The chance differences which might arise would be happily settled in the Hague tribunal and peace and harmony would reign forever among us.

There were, unhappily, at the time statesmen in Washington who could not forget the fairy tale of the pot of gold nestling under the base of the rainbow. These recognized the fact that selfishness swayed nations as it sways men and that, even at the Hague, majorities interested in a certain outcome might rule against the just claim of an individual nation.

Most of us will find in the paragraphs referred to a proof of this disposition. The London *Saturday Review* in an article headed "The Menace of the Panama Canal," says:

"Foreign Office wisdom is summed up in the text 'Never contradict the United States.' It must now be close on to a century since we did."

"America never arbitrates unless she thinks she has more than an even chance of winning. In this matter the Americans have every reason to expect, if they only persist in their resolve to tear up the Hay-Pauncefote treaty, that Great Britain will acquiesce. This is all we get and all we deserve by our perpetual climbing down."

On the day this article was published Senator Smith, of South Carolina, quoting in the Senate an argument advanced by Senator Lodge last winter that "many important questions hitherto regarded as controversial between nations were in reality domestic," applied that argument to the Panama Canal.

"We have bought the canal," he said, "with our own money, and constructed it at our own expense. It is as much a domestic ditch as the Erie Canal, and is essentially a part of our coast line."

And Senator Lodge, the newspapers state, instead of repudiating Mr. Smith's deductions, assented to them. All of which suggests a commentary on the roseate views entertained of the World's Peace Arbitration Committee.

Genius and Morals

A painter who was arrested some time ago for theft pleaded in extenuation of his crime that he had the soul of an artist and was very sensitive. But the magistrate after giving the delinquent a quantity of good advice, ruthlessly passed sentence on him, for the old-fashioned

judge did not seem to hold, as do many writers nowadays, that a genius is above morality altogether, and that we must not expect men like Wagner, Byron and Burns to live clean lives, for the observance of the commandments would but bind their wings, and adherence to the canons of "conventional morality" would only stifle inspiration.

Unless it is really believed that great wit is so closely allied to madness that every poet, musician and painter of eminence is a fit subject for the alienist, it is of course absurd to say that a genius is exempt from obedience to God's law, which is everlasting and universal. Indeed, he is under greater obligations than less gifted men to use well the talents he has received, for great intellectual endowments misdirected and abused become to the world an everlasting curse. Witness, for example, Luther and Voltaire.

Another fallacy equally dangerous is that "an artist's general morality has nothing to do with the quality of his art, and hence that he can sacrifice his moral principles to his art without doing any injury to his art." For the greater genius a man is, the more of himself he puts into his art. Since it is the business of the poet, the painter or the musician to express himself in his work, he should be particularly careful about the character of the self which he expresses. If his character deteriorates, his work as a rule will also deteriorate. Worldliness and love of money are vices which close students say they discern in many pictures of even so great a painter, for instance, as Titian, while an artist with an unclean heart and foul imagination of course betrays his character in nearly all the work he executes. The reason is plain. For "whatever wrong a man does," as a writer in the London *Times* observes, "perverts his sense of the value of things."

"It is this sense which an artist expresses in his art, and upon the intensity and rightness of which the value of his art depends. In fact, he cannot do violence to his conscience without doing violence to his art, and it is his artistic duty to obey his conscience in all things and to guard its sensitiveness as carefully as if he were a saint. If he has the soul of an artist, he should regard it as a precious possession to be preserved from all contamination. To plead it as an excuse for wrongdoing is the last absurdity; for wrongdoing destroys the very thing which is supposed to excuse it."

But such high doctrine will doubtless seem "the last absurdity" indeed to a modern "genius" that has grown rich by ministering to a public whose taste in art and literature he has depraved and debased.

Cooreman

One of the most popular public men in Belgium is M. Cooreman, the President of the House of Deputies. He is prominent among the leaders of the Catholic Party, and his skill as a presiding officer has elicited praise from friends and enemies alike. He never loses his temper;

he has the knack of quelling a storm by a well chosen word; he is fearless and impartial in his decisions; he is keen to discern any difficulty that arises in debate, and is at the same time unusually clever in unravelling the tangle. But he now tells his countrymen that in November he is going to withdraw from public life. He would have done it sooner, but his party was fighting for its life. Now, however, that the elections of June have left it strongly entrenched in power, he sees no reason to remain. Who will take his place it is asked. The answer is: Schollaert. The great man who, as Prime Minister, guided his party and his country through all the difficulties that led up to the fight on the school question when his device of the *bon scolaire* cost him his political life, is worth considering. It would be a happy choice. Schollaert is too great a man to be relegated to obscurity. As yet, however, his name is merely mentioned and the final step can not be taken till November. Meantime all sorts of things may happen.

Portugal and the Vatican

On July 5, the press in Italy announced that Russia had appointed Count de Neldow to be Minister Plenipotentiary and Envoy Extraordinary to the Holy See from Russia. On the same day His Holiness received in private audience Baron von Muehlberg, Prussian Minister to the Vatican. It is well known that France, since her withdrawal of the French Embassy to Rome, has had reason to fear the decline of her influence in missionary lands and the extension of that of her Teutonic rival. These facts may suggest an explanation of the curious attitude of Affonso Costa, the evil genius of Portugal, who recently warmly urged his followers to vote for the retention of the Portuguese Legation to the Holy See. The Portuguese government presents to the other nations of the world a sorry spectacle of incompetency. By its professed and open hostility to religion it has strengthened the hands of its domestic enemies and alienated the sympathies of its would-be friends. Another insult to the Holy See such as would be implied in the abolition of the Portuguese Legation to Rome would add immeasurably to its domestic difficulties and lessen its influence wherever its missionaries labor abroad. Germany, and even schismatic Russia, are quick to recognize the immense moral influence which Rome exercises in winning respect for the State and securing more faithful observance of its laws, as well as promoting the national interests of the State in distant lands. They are not so blind to their own interests as to sacrifice the prestige which an alliance with Rome confers. It is amazing to hear the Portuguese leader declare that "in the minds of Portuguese Catholics the Legation to Rome represents a means of communication, deemed to be indispensable, between the Head of the Catholic Church and the State." Not so long since he boasted publicly that in two generations the Catholic religion

would only be a memory in Portugal. Affonso Costa believes he has gone far enough in the persecution of Catholics, at least for the present, and that a show of deference to Rome will aid him in putting into effect the odious provisions of the Separation Law. Portugal can ill afford to permit Germany or Russia to profit at her expense.

Catholics and Stage Reform

There was a recent event in London which throws some light on the question of a clean theatre. The Catholic Stage Guild held its annual meeting in the Vaudeville Theatre, and many theatrical celebrities gathered around Sir Charles Santley, the veteran vocalist, who presided. The object of the Guild is to help Catholic artists, according to their needs, and place them when on tour in connection with the local Catholic clergy. Sir Charles illustrated by many incidents in his experience the perils and pitfalls that those who adopt the stage as a profession must be prepared to encounter, and he offered a very simple preventive: daily Mass, whenever possible, and frequent Communion. Their spiritual life would help them in their work, particularly in the interpretation of whatever had a high appeal. It was his endeavor to express the spiritual meaning of his lines that brought him into the Church. He had tried when a young man to render "Elijah" in that way, and once after a performance a priest said to him: "A man who can sing 'Elijah' as you do ought to be a Catholic." He thought it over, and in a fortnight he entered the Church. He had not considered the effect of this action on his career, but it probably contributed to his advancement as it conduced to self-restraint, right living, and the maintenance of high standards.

There are 184 professional members in the English Catholic Stage Guild, and it was shown there was a larger number of Catholic actors and singers outside of it—so many that the Catholic managers of some musical companies had a special Choir ready to sing Mass wherever they appeared. The Guild had given material and spiritual help to those outside its ranks, as well as to its own members, and Father Kelly, S.J., of Preston, had found it the occasion of several conversions, but it had rendered wider service to the general public. It had been the means of promoting healthy plays and operas and of preventing the presentation of unhealthy ones. The knowledge that the members of the Guild, many of them distinguished in their profession, would refuse to have part in vicious productions, had a salutary influence on managers and promoters. The extension of that influence should tend to raise the standards of the stage, but even a large group of actors and singers can not effect a reform in that direction unless they receive the support of the public. It was said at the London meeting that their efforts would be greatly strengthened, and well-disposed theatrical managers encouraged by the

Catholic support of plays and operas that are clean and decently produced. If this is true in England, where Catholics are relatively and actually much less numerous than here, the exclusive support by American Catholics of a clean theatre should go far to the reformation of the stage.

Folly of the Eugenists

There has been a Eugenics Congress in London; and judging by reports it has been attended, as we should expect, by professional and amateur faddists, who discharged sensational papers at one another and the public with all the noise and effect of toy explosives. A Dr. Pearl, from Maine, delivered himself of "The Inheritance of Fecundity,"—which he must have gone elsewhere to discover, as this article has been to the original stock of his State a long lost treasure. An Italian followed, and he captured the transatlantic cables, if not the audience, by the statement that America led the world in the science of eugenics. The compliment was nicely apportioned between the doctor from Maine and the rest of the United States, but we may not feel greatly flattered, for he immediately added that our eugenists had completely demonstrated the identity of causes, habits and effects in the matter of eugenics between men and other animals. In other words our American eugenists, as we pointed out some time ago, treat the subject from the view-point of the stock farm, and it appears their continental brethren regard it from the same level. From such the potencies of the human soul, of intellect and conscience, receive no consideration; but it is fortunate for our country that the majority of our people, especially of the newer blood, do consider the claims of conscience, following the old-fashioned theory that the laws of God and nature rule in this matter, and therefore they increase and multiply. Those who possess and transmit "the inheritance of fecundity" never heard of "eugenics."

Sensational eugenists can operate with equal facility from the opposite angle. On the same date, July 26, we find a column about a western preacher who, fulminating from his pulpit that "no woman but a mother does her duty to humanity," would consign "old bachelors and bachelor maids" to a desert island, "so they could not hinder the progress of civilization." Some wealthy spinsters felt it needful to take exception on the ground that many "bachelor maids," including themselves, are so, "not because they so choose but have been unable to find a suitable companion," and had they found him they might have done less good with their money. The answer was sufficient, but incomplete. There are many "old maids" and not a few "bachelors" who are so by free choice, and have chosen well. There are thousands of homes in this and other lands where orphan children, and others who were deprived of parental support, and helpless parents, are depending on the "old maid" who freely forfeited the pleasures of life to sacrifice herself on the

altar of charity. These are heroines of humanity, and we have known men who are heroes for the same reason. There are others who choose a virginal life, in the world as well as in convent and cloister, directly for the love of God, remembering better than the preacher the advice of St. Paul that whereas those who marry do well, those who, for worthy motives, refrain from marriage, do better. It is the motive and not the state that qualifies the act; and we have it on the highest authority that those who, not through selfishness nor shirking of duty, but for right motives, remain "uncontaminated by the world," will receive the highest award from the Maker and Saviour of Humanity: They will sing an Eternal Song that none else may sing before the Throne of the Lamb.

It is a strikingly instructive coincidence that wherever religious celibacy flourishes, large families prevail. Men and women who have the heroism to live virginal lives and devote themselves exclusively to the service of God and humanity, receive their inspiration in the families from which they spring, and a like motive inspires the brothers and sisters they have left to observe the law of God in conjugal life. The result was expressed by Dr. Hoffman, of Newark, at the London Congress: "Because their religion frowned on race suicide and their children are consequently more numerous than Protestant families, Roman Catholics are gradually making a Catholic country of the United States." Comment is unnecessary.

Placing Out

The recent report of the New York State Board of Charities to the effect that fewer homes are being broken up, fewer children placed in charitable institutions than ever before, is a matter of special interest and gratification for Catholics, and especially to members of the Society of St. Vincent de Paul. It is a confirmation from an authoritative and impartial source of the policy which from its foundation this Society has always advocated and practised, of aiding the poor in their own homes and helping them, as far as possible, to preserve the integrity of the same. It is indicative of the influence which this venerable organization has with the thoughtful philanthropists of this country that their policy has prevailed and almost revolutionized our methods of poor-relief. Especially opportune is the prominence thus given to the Society at this time when the near approach of the Centenary of its Founder's birth renders it desirable that his practice and principles should be emphatically recalled to notice and deeply impressed upon the public mind.

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A Catholic Thrift Society has been organized in England. From March to July its membership leaped from 10,000 to 70,000, and it is expected that the number will soon exceed 100,000. A Government lecturer says the most interesting meetings were those of Catholics.

LITERATURE

Division and Reunion, 1829-1909. By WOODROW WILSON, Ph.D., LL.D., President of Princeton University. New York: Longmans, Green & Co.

This is the third and last volume of the "Epochs of American History" series, under the editorial management of Professor Albert Bushnell Hart. First given to the public in March, 1893, it has been reprinted almost yearly and has been repeatedly revised by the distinguished author. This new edition has been prepared at his request by Professor E. S. Corwin.

The period of which the volume treats is the most important in our history, for it describes the gradual process by which the Old Thirteen were transformed by the course of events into integral elements of one country; it is a brief history of the nationalization of the United States. It would be hard to compress more information into some three hundred and fifty pages, and certain topics must, of necessity, receive bare mention; but, as in the other numbers of the series, copious bibliographies are provided for the inquiring reader.

If absolute impartiality is hardly to be found, or even hoped for, as long as our views are more or less influenced by birth, environment, education, and associations, we may not accept every conclusion of President Wilson as the last word on the subject; but we are bound to give him credit for clearness of exposition, moderateness of statement, and dispassionateness of opinion.

The overthrow of the Virginia Dynasty by the defeat of the "regular" nominee in 1824, followed by the election of John Quincy Adams by the House of Representatives, gives the author occasion to qualify the action of Andrew Jackson and his supporters, who denounced the election of Adams:

"The position of the Jackson men was plainly incompatible with any valid interpretation of the Constitution, most of all with a strict and literal construction of it. . . . The democracy of Jefferson had been very different. . . . They [the Jeffersonians] could not have imagined the Jacksonian dogma, that anything that the people willed was right" (p. 21).

Not less emphatic is he in recording Jackson's refusal to carry out the decisions of the Supreme Court:

" . . . Jackson declared that he would leave the decision as to the legality of his conduct in this matter to the people, thus making bold avowal of his extraordinary constitutional theory, that a vote of the people must override the action of all constituted authorities when it could be construed to approve what they had condemned" (pp. 37-38).

The arbitrariness of the old Indian fighter, who knew more about trials than he did about constitutional law, when he determined to crush the Biddle bank, is well set forth:

"From no one, indeed, whose opinion was worth taking did Jackson receive the least encouragement to take the step he was contemplating. . . . Duane [Secretary of the Treasury] declined to make way for the carrying out of the design by resigning; Jackson therefore dismissed him, and put in his place the Attorney-General, Roger B. Taney, of Maryland, who was known to assent to the President's plan" (p. 81).

The careful and conscientious student shows in the author's statement of the proposed course of action of the newly founded Republican party when schisms in the Democratic ranks made it successful in 1860:

"The Republicans wished, and meant, to check the extension of slavery; but no one of influence in their counsels dreamed of interfering with its existence in the States. They explicitly acknowledged that its existence there was perfectly constitutional. But the South made no such distinctions" (p. 209).

And the philosopher writes of the transformation of thought which had changed the loosely strung colonies into a compact

nation, and yet had not affected all parts of the country with equal intensity and effectiveness, when he says:

"The South had not changed her ideas from the first, because she had not changed her condition. She had not experienced, except in a very slight degree, the economic forces which had created the great Northwest and nationalized the rest of the country; for they had been shut out from her by slavery" (p. 212).

Again, he is careful to give due credit to those patriots, soldiers and civilians who stood by the Federal Government in the dark hours of the late war; for a "Union" Convention could consistently nominate Andrew Johnson, who had never belonged to the Republican party, though he had ardently and even tempestuously espoused the cause of the Union:

"The convention which met in Baltimore on the 17th of June, 1864, to nominate Mr. Lincoln, was not a Republican convention exclusively, but a convention of all the groups, Democrats included, who were in favor of the full maintenance of the Union" (p. 236).

The treatment of the Chicago troubles in 1890 is conservative, manly and patriotic, though it may not appeal very strongly to the advocates and agents of "incendiarism, vandalism and crime." "President Cleveland, advised that the mails were being obstructed and interstate commerce interfered with in an illegal manner, ordered regular troops to Chicago without further waiting upon Governor Altgeld's painful deliberations" (p. 304). The words are Professor Corwin's.

It is the work of the thinker to eliminate from his principles and propositions whatever smacks of the clap-trap of mere partisanship, however unpalatable to small-minded and prejudiced men may be such drastic action; for party feeling and cheap politics delight to "doctor" history, upon which they act like pungent spices. They make it more appetizing but less nourishing.

The intelligent American citizen who reads and masters President Wilson's scholarly digest of eighty years of our history will find himself better qualified to meet and master the political and economic difficulties which the country must soon face.

H. J. S.

The Sodality of Our Lady, Studied in the Documents. By FATHER ELDER MULLAN, S.J. New York: P. J. Kenedy & Sons.

This is the first English edition of a work which has appeared previously in two Italian editions. The author himself has revised and enlarged it. He is known to American Sodalists by previous publications of less size but of rather more practical utility than the present volume. This, as its title indicates, is an historical study. It is not a narrative, nor is its study of the Documents chronological but topical, each of the twenty chapters of the First Part taking up some leading feature or practical question of Sodality organization and government and tracing the course of ecclesiastical legislation and regulation regarding it. The Second Part contains the Documents arranged in chronological order. Father Mullan's successful management of Sodalities in the colleges of this country eminently qualifies him to interpret the sense of the regulations by which Directors should be guided, and is sufficient guarantee that the present volume will prove of substantial assistance to those Directors who are satisfied with nothing short of the fullest possession by their Sodalists of the spirit and motives of their holy rules.

McN.

Guide Book to the Mission of San Carlos. By L. S. and M. E. SLEVIN, Carmel, California. 35 cents.

Most tourists to California visit Monterey in order to pay their respects to the memory of Father Junipero Serra, who lies buried in the old church of San Carlos, around which was once the flourishing mission, commonly called Carmel from the

name given by that famous missionary to the valley in which it stood. The two well-known Californians, residents of Carmel, and devoted for years to Junipero Serra and his mission, have prepared this guide book, with suitable illustrations, and we can recommend it to those interested in its subject as useful and accurate.

The Day of the Saxon. By HOMER LEA. New York: Harper & Brothers.

We do not know a sadder sight to-day than Lord Roberts in the end of his career. He is an earl, a Knight of the Garter. He saved the empire twice, once in Afghanistan, and again in South Africa, where his only son died for it. He was the nation's idol: now he has lost its favor. He speaks and is not listened to; because, seeing clearly the dangers thickening about the empire, he proposes a means of saving it that the nation does not wish to hear. This, perhaps, is the reason why Mr. Lea has dedicated his book to him.

Mr. Lea lays down a principle we believe to be undeniable, that conferences, tribunals, treaties, are not going to put an end to war. There is only one way to enduring peace, which men might know, would they but read understandingly the letter addressed by the Sovereign Pontiff to the Apostolic Delegate in Washington on Mr. Taft's efforts after universal arbitration. But as men, instead of reading that letter understandingly, have taken it to be a bundle of empty compliments, while it is a document of momentous instruction, they have not entered into that way; and Mr. Lea's doctrine is, therefore, unchallengeable.

He holds that such nations are always at war which, following lines of constant and opposite expansion, must necessarily come into collision: and he quotes Plato in support of this dictum. The moment of actual shock is determinable from certain conditions; but, until the shock comes, what men pretend to be peace is only a suspension of hostilities. In this sense England is to-day at inevitable war with Russia in central Asia, with Japan, in the Pacific, and with Germany all over the world. Its relations with the United States are not so easily determined, because the national character of the United States is, according to Mr. Lea, not yet thoroughly formed. He seems to think, however, that they are very far from being of the "Hands across the sea" type; and that Canada, following the mode of development by the accession of foreign peoples, which is now working out in the United States, will turn out to be a stranger within the imperial gates.

Mr. Lea attacks very fiercely the persuasion of Englishmen—Mr. Borden gave it utterance lately amid a frantic enthusiasm of applause—that with an invincible fleet England is secure. The invincible fleet is absolutely necessary; but without an invincible expeditionary army the empire must pass away. Against Russia a fleet is useless except to keep the army's road open to India. If there is no real army to go thither, the fleet might as well be engaged in autumn maneuvers in the Antarctic Ocean. Japan understood this, and had its expeditionary army of nearly a million of men in motion the moment the fleet had obtained the mastery of the sea. But the impending shock must be with Germany. If the British fleet be destroyed, England will be open to invasion which means certain conquest. If it be victorious Germany is not conquered. Such a sea victory would mean only the restoration of the *status quo ante*, unless England could land in the Low Countries such an expeditionary army as Japan, during the war with Russia, threw into Korea.

In Mr. Lea's opinion, there is not the least likelihood that England will prepare such an army. Compulsory service would be the only means of doing so; and not even Lord Roberts can induce his countrymen to consider such a measure. Hence, Mr. Lea concludes, the British Empire is doomed. It may be remarked, however, that Mr. Lea is somewhat dogmatic, and neglects many of the possible factors in the problem he sets himself

to solve. We may say, too, that he speaks at times very irreverently of God, Whom he introduces without any necessity into his argument. But from a political point of view his book is very striking, and is likely to make many Englishmen feel very uncomfortable.

H. W.

The July *Irish Ecclesiastical Record* informs us that "an American ecclesiastic" has written to the Irish bishops offering \$1,000 for the best Life of St. Columbanus, to be ready for the centenary celebration of 1915. The episcopal committee has appointed Archbishop Healy of Tuam, Canon Hogan and Dr. MacCaffrey of Maynooth, Rt. Hon. M. F. Fox and Dr. Sigerson to make the conditions and award. The donor, in approving this arrangement, said he had made the offer in the hope "that it might be the means of presenting the Irish people and their descendants with a work that would be at once popular and scholarly, embodying the best results of all modern writers who deal with the sources of the saint's life and the period it embraces, couched in good literary form, and containing an accurate account of the literary and artistic culture of contemporary Ireland, and a reliable presentation of the social, political and economic aspects of the period of St. Columbanus." Communications should be addressed to Dr. MacCaffrey, St. Patrick's College, Maynooth. The committee has announced the following conditions: The Life should form a volume of 400 octavo printed pages, and six type-written copies, unsigned, should be handed in by each competitor before January 1, 1915, to Dr. MacCaffrey, of Maynooth. The name must be sent in separate envelope, which shall not be opened until the award has been made. The winner will have full rights in the book, which must be published, preferably with illustrations, before November, 1915. The second best essay, should it reach a high standard of excellence, will be awarded \$250.

It is a coincidence that the current number of the *Record* contains an excellent installment of the life of St. Columbanus, under the title "Some Celtic Missionary Saints."

"God the Author of Nature and the Supernatural" is the third volume of a course in theology that Dr. Joseph Pohle, of the University of Breslau is writing and Mr. Arthur Preuss, the editor of the *Fortnightly Review*, is translating and adapting for English readers. The creation of the world, of man and of angels, the fall of Adam and the nature of original sin are treated of in this volume. The work continues to deserve the commendation given the two preceding volumes in our issue of May 5.

"The Catholic Church from Without" is an excellent little book published by the Catholic Church Extension Society of America. The Rev. James A. Carey, a member of the Maine Catholic Historical Society, has compiled exclusively from the writings of Protestants and unbelievers a Catholic apologetic of some 125 pages and dedicated it "to the man of good will, who earnestly seeks his soul's salvation." The booklet, which can be had for five dollars a hundred, should be distributed widely among non-Catholics.

The children of the "When Mother Lets Us" series, which is published by Moffat, Yard & Co., have begun to travel. In the latest volume Charlotte M. Martin takes "Alice, Jack and the Twins" through "Italy," where their Texas father is studying the plans of cities. Italian life and art are treated of with sympathy, and there is scarcely anything in the book to which Catholics can reasonably object. "We suffer sometimes," Madame Bianchi justly complained to the Carters, "from the attitude of people who take our church services as sightseeing." The author has doubtless filled her book with as much history and archaeology as she thinks children can digest, but it would

seem that more could be said about the beauties and wonders of Italy without tiring young readers.

From B. Herder, St. Louis, Mo., comes "The Dark Beyond," a translation by the Rev. James Walcher of a tract on the existence and nature of hell from the pen of Father John Haw, a priest of Treves. The proofs from Holy Writ are well marshalled, and the arguments and examples, familiar to mission fathers and their hearers, are forcibly put. Herder also publishes a little book on "Politeness" that the Sisters of St. Joseph have prepared for children. The rules are reminiscent of "Don't," but that is a good model.

In what high favor Father Jenkins' "Handbook of English Literature" continues to stand with Catholic educators is proved by the recent appearance of a new edition of the work, the twenty-second, revised and rearranged by the Rev. C. C. Berkley and the Rev. J. J. Jepson. Cardinal Gibbons and Mgr. Shahan write in commendation of the book, good portraits embellish its pages, and "the poets and prose writers have been grouped separately, that their mutual influence, relative importance and development from period to period may be seen more readily." The John Murphy Company, of Baltimore, publish the work for \$1.25.

BOOKS RECEIVED

The History of the Royal Family of England. (In two volumes.) By Frederick G. Bagshawe. St. Louis: B. Herder. \$6.00.
God the Author of Nature and the Supernatural. By the Rev. Joseph Pohle, Ph.D., D.D. Authorized English Version by Arthur Preuss. St. Louis: B. Herder. \$1.75.

The Poets of Ireland. By D. J. O'Donoghue. London: Henry Frowde.
The House of a Thousand Welcomes. By E. R. Lipsett. New York: John Lane & Co. \$1.30.
When Mother Lets Us Travel in Italy. By Charlotte M. Martin. New York: Moffat, Yard & Co. \$1.00.

Pamphlets:

Politeness. A Little Book Prepared for the Children Taught by the Sisters of St. Joseph. St. Louis: B. Herder. Price, 5 cents.
The Dark Beyond. By Rev. John Haw. Translated by Rev. James Walcher. St. Louis: B. Herder. Price, 15 cents.
The Catholic Church from Without. By Rev. James A. Carey. Chicago: The Catholic Church Extension Society of America. Price, \$5.00 per hundred.

EDUCATION

Organization Among Catholic Students

We have on different occasions referred in this column to the efforts made to interest young college men in the theories and aims of Socialism. The work done by the promoters of the Intercollegiate Socialist League is a striking illustration of the terrible earnestness with which Socialists push the advocacy of their cause. One must admit that these show excellent evidence of sincerity in their propaganda. They are self-sacrificing, aggressive, tireless, ingenious, ubiquitous; hard as it is for reasonable men to credit it, they seem to believe what they teach and their earnestness is contagious. The Intercollegiate Leaguers are no whit behind the Socialists who appeal to the man in the street. The reports of their organization in the leading secular schools of the country indicate this. Strong men give their entire attention to forming new chapters of the body, a wonderfully effective use is made of the press and the lecture platform, generous contributions have been made to publish popular tracts for widespread distribution among college men, popular speakers are engaged to enliven the meetings of their local assemblies, every means resorted to by the larger body laboring to reach the people is in its own way seized upon and used to impress the student body fitting themselves to be the intellectual leaders of the future.

Of course it is easy enough for Catholic educators to point out the multiplied details in which the Leaguers are wrong. Their better mental equipment has not saved the latter from the blunders of the Socialistic body outside of educational institutions.

They show the same presumption in identifying their cult with every good work undertaken for the social betterment of man, though efforts in this direction are the common property of all parties and are advocated by the strongest opponents of Socialism. Their intelligence and their wide opportunity for studious investigation into the social ills admittedly present among us seemingly has made it no clearer to them than to the uneducated multitude that most of these ills result from a denial of Christianity, revolt against Christ and apostacy from God.

But the mere pointing out of these grievous errors will not suffice. The self-devotion, energy and enterprise which they manifest in propagating their creed must be met by Catholic college men with like intensity of generous purpose if those interested in the truth be not made to blush for their tepidity and timidity and selfishness in the cause of right.

It is remarkable how little responsibility educated Catholic men, at least here in America, appear to feel in the face of the tremendous spread among us of a movement which rests upon principles and postulates, and carries consequences, which cannot be made to agree with justice, equity and right, as interpreted by the Christian spirit. The happiest results might surely be looked for were our college men encouraged and helped to organize in the manner in which the Intercollegiate Leaguers have already effected their strong combination. It is commonly admitted that the Catholic Church, with the splendid light which her principles, proved in the experience of her existence through the centuries, throw upon the problem of practicable social reform, is the one institution capable of meeting successfully the current spirit of discontent, insurgency and revolution. And it is high time that her best equipped sons use to good purpose the training she provides for them. They have an obligation and a duty, even though it is not written down, like the Commandments, on tables of stone.

Surely Catholic college men realize that they owe something to their fellow-men, to that social system which has brought the world to the civilization it boasts to-day. Surely that "something" implies a recognition of the necessity to do what they can to ward off from their less favored fellow-men, whose acquiescence and good will and peaceful dispositions are necessary in the correction of the acknowledged evils of that system, the evil consequences of an economic theory at variance with the good of the individual, the family, religion and the State.

None among us are better prepared than are our Catholic college men to form a school of good citizenship and virile Catholicity. Their development in the atmosphere of sound Catholic thought fits them to rise above the littleness of private and personal advantages, to take sane, correct and high-minded views of public and private life, to interest themselves in the public weal, to learn self-sacrifice for the common good, to use every jot of their influence for the betterment of humanity. May they realize their debt to humanity and prove their appreciation of the burden it implies by an equally generous spirit of organization for the right with that evinced by the members of Socialistic chapters in secular colleges. The press, the lecture platform, the distribution of popular tracts, the formation of anti-socialistic clubs in their own schools—these are means Catholic students can use quite as profitably for the help of their fellow-men as do the Leaguers for their ruin.

Superintendent William Maxwell, in a recent communication sent to the Board of Education, reverts to another of the "old-time" practices in educational work which the modern spirit has obliterated. He believes the present system of school hours from 9 to 12 and from 1 to 3 can be profitably changed and he, therefore, suggests that the school hours should be from 9 to 12 and 2 to 4. Writing to the *New York Times* concerning the proposal, a Hebrew of the city has an objection to urge which may well be noted. He says: "This change would allow no time for the chil-

dren to attend religious schools which have their sessions about one hour after school hours to receive their religious knowledge and training, and without such knowledge and training they would lack the moral training and stamina that only such an education can supply."

M. J. O'C.

MUSIC

Regulation of Sacred Music in the Province of Rome

The recent regulations in regard to Sacred Music for the Province of Rome are of more than local interest. The fact that they express, as it were, the Holy Father's own interpretation of the Motu Proprio, and his personal application of its principles to a concrete problem, makes them significant beyond the confines of the diocese wherein the requirements are binding. That the document reflects the wishes of the Holy Father himself is evidenced by the constant recurrence of such phrases as: "By the order of the Holy Father," "It is the special desire of His Holiness," etc., etc. The document is in reality the practical working out of the ideas presented more theoretically in the Motu Proprio. Owing to its great length, a translation of a summary of the text only is given below. What stands out in bold relief is the insistence on the study of Gregorian Chant, the importance attached to a uniform and correct method of rendering it, and the special emphasis laid on the study of liturgical music in the seminaries.

The document is addressed by the Cardinal Vicar of Rome to the Pastors and Rectors and Superiors of all churches and chapels of the clergy, both regular and secular; to the Superiors of Seminaries, Colleges, and ecclesiastical schools; to the Directors of Music and the Choir Masters of Rome. It opens with the statement that the Motu Proprio of His Holiness, Pope Pius X, at first seemed so explicit as to render further elucidation unnecessary. Now, however, it has been deemed advisable to lend fresh vigor to the movement for the restoration of Sacred Music in Rome by enlisting the support of the Italian Society of St. Cecilia. The Pastors and Rectors of all churches and colleges are urged to join this society in order to cooperate fully with the aims of the Holy Father.

"Positive, energetic and enlightened action on the part of the clergy, both secular and regular, is required. It is essential above all that the seminaries, ecclesiastical colleges and religious institutions should give their students a sound and serious training in liturgical chant and sacred music. It is the formally expressed wish of the Holy Father that all educational establishments for the formation of the clergy,—and even of regulars,—give special prominence to the study of liturgical chant and sacred music as being matters of highest importance to the clergy." Going into details, the document states that "under no circumstances shall any such institute be allowed to devote less time than two hours a week to the serious practical study of Sacred Music by all the students indiscriminately, preference being given to Gregorian Chant over all other forms of church music." This two hours is the minimum, and is not to include the time given to necessary rehearsals, etc. The superiors who have already seen their way to inaugurate daily courses of singing, of however short duration, are given the highest praise.

The Holy Father vests all authority, as regards the disciplinary features of the Music regulations, in his Cardinal Vicar, "in order to obtain regularity, precision, and prompt observance of the rules of the Motu Proprio." The authority of the Cardinal Vicar in this regard extends to "all the churches of the secular and regular clergy, the chapels and oratories of Religious communities, both of men and of women; all seminaries, institutes, societies, congregations, associations and confraternities,—even such as may be under special exemption."

Among the practical rules for choir masters, organists and singers ("by order of the Holy Father") are the following:

No one shall be allowed to hold the position of choir master, organist or singer in any church of the Province of Rome without having obtained special authorization from the proper ecclesiastical authority, acting on the recommendation of the Commission for Sacred Music. The test of a candidate is two-fold: personal and artistic. The necessary qualifications are described in detail. An applicant who is not experienced in Gregorian Chant cannot hold a position in any church until he has fitted himself along these lines and has obtained the necessary authorization. (6) and (7)

Both in the choice of music and in its rendering there is danger that choirs may fail to conform to ecclesiastical rules. "All members of a choir must therefore give full guarantee not only of their technical capacity but, furthermore, of their will to conform to the ecclesiastical rulings. No one shall be allowed to form part of a choir (even though he may have filled the requirements of No. 6 and have been approved) until he shall have signed and delivered to the Holy Apostolic Visitor a written statement promising to observe scrupulously all the rules of the liturgy and ceremonial, all the decisions and rulings of the ecclesiastical authorities on sacred chant and music,—especially those embodied in the Motu Proprio of His Holiness, Pope Pius X,—as well as all regulations, present and future, of the Roman Commission on Sacred Music." (3) The ecclesiastical authorities will withdraw from anyone who transgresses the rules the privilege of practicing his art in the churches. (3)

The most ancient ecclesiastical tradition in regard to Sacred Music, as well as the best, encourages the whole body of the people to take an active part in the liturgical services, the people singing the common of the Mass while a *schola cantorum* sings the variable and richer parts of the text and melodies, thus alternating with the people. The Holy Father urges the restoration of this custom and makes practical suggestions for its success. (1) A more modern invention to replace this combination of *schola cantorum* and people (but at the same time a legitimate one) is the choir. This consists of a body of picked singers under the direction of a choir master. (2) Choirs and *schola cantorum* can only be formed with the approval of the Holy Apostolic Visitor. Both the director and the organist must have the proper authorization. The director will be held by the Church authorities personally responsible for any infraction of the rules committed by his choir or *schola*. (4)

A register or official list of authorized choir masters and organists shall be kept by the Holy Apostolic Visitor. (8)

In Religious communities a member of the Order may hold the position of director of music, provided he be found competent and on condition that he shall conform strictly with the rules laid down by the Roman Commission for Sacred Music and by the Holy Apostolic Visitor. (11)

Women are forbidden to sing at liturgical services except as members of the congregation. They may not sing in galleries, either by themselves or as forming part of a choir. Women members of a Religious community, however, may sing in their own chapels during liturgical services, but "we recommend," says the document, "that they give preference to the Gregorian melodies both at Mass and at Vespers, which should be executed, if possible, by the entire community." (12)

Among the rules for the Rectors of churches are the following:

Pastors and superiors of churches and chapels must understand clearly and be familiar with the ecclesiastical rules concerning Sacred Music, and must explain these rules to their choir masters, organists and singers, insisting upon their strict observance. The Pastors shall be held personally responsible (as well as the choir masters) for any infraction that may be noticed in their churches. (13) Pastors must engage for their churches only such choir masters, organists and singers as have the authorization of the Holy Apostolic Visitor. It is also the

duty of Pastors to refuse to tolerate the performance of any composition which has not been specifically approved. (14)

The Pastors must see that the music of the liturgy is rendered by a body of singers who are competent both from a liturgical and artistic standpoint. In order to obtain this result the singers must be brought together, at regular intervals, for a sufficient number of rehearsals. Both the choir master and singers must be adequately remunerated, and a considerable sum of money must be set aside by each church in its annual budget for this purpose, even though the cost of providing good music should make it necessary to cut down other expenses usually incurred for the celebration of festivals.

The Pastors shall explain to the people (or shall secure the services of others capable of explaining) the Holy Father's high intentions in insisting on the reform of Sacred Music, and they shall urge the people to cooperate by taking an active part in the sacred functions by joining in singing the common parts of the Mass (the Kyrie, Gloria, etc.), also the Psalms, the more familiar hymns of the liturgy and hymns in the vernacular. (16)

Congregations, confraternities, all Catholic societies and parochial schools are urged to foster the effective training of their members in sacred singing. The central directors of such societies in the province, as also the several directors of the parochial branches, are urged to take action along these lines, in order that the Holy Father's noble enterprise may be welcomed by these associations and become a part of their statutes. All bodies of women teachers should make this work specially their own, so that the boys and girls under their training may be able to take part in the sacred functions, and by singing the music allotted to the people, encourage the rest of the congregation to follow their example. (17)

Each *schola cantorum* or choir must possess a sufficient number of books of Gregorian melodies of the Vatican edition. In order to facilitate their rendering the rhythmic signs of Solemnies may be used.

"All musical compositions destined for use at ecclesiastical functions, unless they belong to the school of classic polyphony, must have the approval of our commission on Sacred Music. In general the Masses published by the St. Cecilia Societies of Italy and Germany may be considered approved. Endorsement will be denied all compositions whose style is forbidden, even should such compositions be submitted with cuts and modifications; the Motu Proprio having declared clearly that the intimate construction, rhythm, and what is known as the conventionalism of their styles makes them difficult to adapt to the exigencies of real sacred music." (19)

The detailed regulations which follow concerning the various offices enforce a number of points that are apt to be overlooked. Among them is the rule which forbids the use of the organ on the week days and Sundays of Advent and Lent (except the Sundays Gaudete and Lætare). In case of real necessity a very subdued support of the voices is allowed when singing the Gregorian melodies, but the necessity must be recognized as a real one by the Holy Apostolic Visitor. Even this concession does not apply to the liturgical services on the last three days of Holy Week, when all sound of the organ is strictly prohibited. (26)

Another application of the latest decrees corrects the idea that at non-liturgical or extra-liturgical functions a style of music may be rendered which has been condemned for use at liturgical functions. Music of this character is condemned for use in church for every occasion whatever. (30) Moreover, not only vocal but instrumental music as well must be drawn from approved sources. This applies specially to organ interludes, which must have the endorsement of the Commission. (23)

The rules regarding music during low Mass are striking. Motets may be sung, or the organ played according to the rubrics, but the music must cease at the times when the priest prays

in a loud voice. Music can be heard during the following times: during the priest's preparation and thanksgiving, from the Offertory to the Preface, from the Sanctus to the Pater, and from the Agnus Dei to the Post Communion. During the Communion of the people, however, the music must stop for the Confiteor and the Ecce Agnus Dei.

There are many more applications in detail of the latest decrees which, while they are somewhat technical for the general reader, will be of great interest to choir masters. This document is recommended to their attention as both profound and practical.

J. B. W.

SCIENCE

Deep Sea Fish

Prior to the recent marvelous discoveries of Oceanography no naturalist could conceive the possibility of life in the depths of the sea. The reason is that as one of the principal factors of life is light, and as the rays of the sun do not penetrate very far into the waters of the ocean, life was considered an impossibility, and since experiments have shown that no ray of light continues its passage through a liquid medium after 1,700 metres have been reached, the inference was that further down light fails absolutely and there is eternal night.

What beings, it used to be said, could live at such a depth? Apparently none, and hence naturalists of the first rank used to assure us that, if some day or other we succeeded in discovering fish in the abysses of the ocean, we should find them blind and devoid of color. As a matter of fact they are neither one nor the other.

Of all the specimens taken from the depths of the ocean we know only one kind which lacks eyes, and that privation is atoned for by an organ whose function has not yet been determined. All the rest have eyes which are immoderately large.

But if they have eyes it is to help them to see; and yet what can they see at the depths of 5,000, 8,000 and 9,000 metres where light never penetrates? Such is the problem which recent deep-sea soundings have solved.

Were we to imagine ourselves in a submarine constructed to support the terrible pressure in the dark caves of the ocean we should behold sights that the wildest imagination could scarcely ever conceive.

On land man exhausts his resources and his intelligence to supply light in the darkness of the night when the sun has set, and after inconceivable efforts he considers himself happy if he can get two per cent. of the power at his disposal to produce purely luminous rays. But by means of a mechanism so far inexplicable, animal life transforms vital and muscular energy into light without chemical or calorific rays, and obtains ninety-eight per cent. of the force expended. It is an ideal illumination, the true cold light that physicists are seeking.

It is true that in the depths of those caverns light does not penetrate, but what does that matter? Like the glow-worm or the myriads of animalcules which make the ocean phosphorescent on certain nights, the fish of the sea produce of themselves the light of which they stand in need.

The scene there must be entrancing. Some fish, like those of the class of Scopelidae, have luminous organs on the belly and sides. Others are still better provided. They have projectors which are like magic lanterns, with the power of throwing out rays at will. Often the apparatus has a reflecting mirror which increases the power of the lens, and in certain species colors throw themselves athwart the rays and vary the effects.

In one place we might see a fish gliding silently above the ooze. Like most of his species, he needs only the ventral fins as he travels on, a legless marauder arrayed in black. Thanks to his sombre attire, he attracts no attention. But as on shore one does not travel on a dark night without lanterns, this

prowler does likewise at sea. You might, if you were there, see him swinging his lantern at the end of a string. Around him float myriads of little creatures never dreaming of any harm and they hurry to the light. Alas for them! the light is a hook, and under its glitter is the open maw armed with pointed teeth. The Rimantolopus also fishes with a line, or several lines. It is a tentacle whose branches expand like luminous fuses.

The Linophryne has a double lantern under his chin. The Onéirode improves on that, and illuminates his pathway before and behind by lights from the barbels. There are besides the Macrures, whose eyes are huge beyond all proportion, buried in the mud and looking out on the world around them through telescopic beacons. Then we have also the Eurupharynx, an eel-like creature, supplied with a covered platter, and in his enormous jaws piling up food as in a stomach. The Melanocetus enjoys the luxury of an enormous pocket-like abdomen, and the Chiasmodus has no difficulty in disposing of prey three times the size of himself.

Often these denizens of the depths are all aglow with the most brilliant colors; there are azure-hued fish clad in velvet; crustaceans whose cuirasses are opal and emerald; sea urchins whose tints are warm and golden or translucent vermillion.

All of these gems grouped together give us but a faint idea of the fairy scenes which we might enjoy in those abysmal depths where a marvellous life is swarming utterly unlike what we know on earth.

From all this we may draw the conclusion which is that of the book I have just written on "The Secrets of the Sea," viz.: that in proportion as science progresses and the eye takes a wider survey of the universe, new horizons reveal themselves, and old theories hastily constructed disappear; and although the primordial causes escape our ken, yet behind them all we feel that there is an intelligence which coordinates the smallest details of this wondrous world towards a determined end, and that this omnipresent intelligence is beyond ours by the length of infinity.

ABBÉ TH. MOREUX,
Observatory of Bourges.

ECCLESIASTICAL NEWS

New Biblical Decisions

The *Acta Apostolicae Sedis* contains a double series of responses sent to the Biblical Commission. First, with regard to the origin and historic truth of the Gospels of Saint Mark and Saint Luke; and secondly, on the synoptical question and the relations that exist between the three first Gospels.

In the first place nine questions on the two Gospels of Saint Mark and Saint Luke are proposed. The substance of the answers is as follows:

1st. Saint Mark, the disciple and interpreter of Saint Peter and Saint Luke, the physician and the companion of Saint Paul, are the authors of the Gospels which are respectively attributed to them.

2d and 3d. It is no longer permitted to set aside as not inspired and as non-canonical, or as not authentic, the last twelve verses of the Gospel of Saint Mark, and the narrations of Saint Luke on the childhood of Christ and the apparition of the Angel who strengthened Him in the bloody sweat.

4th. In conformity with the immense majority of manuscripts and in keeping with tradition, the Magnificat was pronounced by the Blessed Virgin, and not by Saint Elizabeth.

The three following questions regard the chronological order of composition of the Gospels: After Saint Matthew, who was the first to write his Gospel in his native tongue, came Saint Mark, and then Saint Luke. It is allowed to accept the opinion that the Greek version of the first Gospel is posterior to the two others. It is not permitted to place the date of the writing of

the Gospels of Saint Mark and Saint Luke as late as the destruction of Jerusalem, nor even to set Saint Luke's as late as the commencement of the siege of that city. We must affirm that the Gospel of Saint Luke preceded the book of the Acts of the Apostles, and antedated Saint Paul's Roman imprisonment.

8th and 9th. We cannot prudently call in question that Saint Mark wrote according to the preaching of Saint Peter, and that Saint Luke followed that of Saint Paul, and that the two Evangelists had at their disposal at the same time other trustworthy sources, oral or written. The narratives of both are of rigorous historical exactitude.

The second consultation considered two questions and declared that, 1st, if the authenticity and integrity of the three Gospels of Matthew, Mark and Luke are fully safeguarded, and also the order of their composition, it is permitted exegetes to discuss them freely in order to explain their resemblances or differences, and to endeavor to find the relations of an Evangelist to his predecessor.

2d. It would, however, contravene these decisions if, not being able to allege the testimony of any tradition or historical argument, one should admit the hypothesis known as that of "The Two Sources," or to endeavor to explain the composition of the Greek Gospel of Saint Matthew and of the Gospel of Saint Luke principally by their dependence on the Gospel of Saint Mark, and on the so-called collection of the "Sayings of the Lord."

Cardinal Farley officiated, on July 21, at the dedication of the new Spanish Church of Our Lady of Hope—Nuestra Señora de la Esperanza—in New York. The church is a beautiful little structure of the Spanish renaissance style. Archer M. Huntington, founder of the Hispanic Society of America, gave the ground on which the church is built and provided more than half the building fund. María de Darrin furnished the interior, on which \$50,000 was spent, while Mr. and Mrs. Penfield gave the \$20,000 altar and communion rail. King Alfonso of Spain sent a massive silver gilt lamp, with three cherub figures beneath the Spanish crown, and a small ruby light, hanging by a long chain from the ceiling before the altar. When the lamp was sent from the Spanish capital it was accompanied by a painting of Joaquín Sorolla y de Bastida. The painting shows St. Joseph and the Holy Child in the carpenter shop at Nazareth. Zuloaga, who is almost as famous as Sorolla, will paint a figure of Our Lady, which will be placed behind the high altar. Thomas F. Ryan gave the Stations of the Cross. The church will be in charge of the Augustinian Fathers of the Assumption.

Although the laymen's retreat movement is still comparatively new in the East, it bids fair to assume vast proportions with correspondingly precious results. The work has already been taken up successfully in the near West, but the present summer has seen the first venture on these lines in the Rocky Mountain district. The place chosen for the exercises was the College of the Sacred Heart, Denver, Colorado. The site is ideal, for the college is in the suburbs of the city, thus being removed from the hurly-burly of Colorado's handsome metropolis, yet near enough to share to the full in urban advantages and conveniences. Many Easterners who visited Denver in 1908 for the first time were surprised and charmed by the appearance of a city which they had been tempted to look upon as a crude frontier town in which exhilarated cowboys took chance shots at the peaceable passer-by, and stealthy Indians lay in wait with upraised tomahawk for the coming of the tourist. But the visitors soon learned that a cowboy in Denver wears a very subdued air—or a pair of bracelets; and that the scalpers in Denver are not Indians.

The Rev. Edward Barry, S.J., was the first Colorado Jesuit to undertake the work of giving missions in the parishes of the diocese, and for some fifteen years he had no assistance and (if the word may be used) no competition; but despite many

laborious duties faithfully performed, and the additional drawback of delicate health, he kept nobly at the work and extended his labors to the neighboring States and Territories and even into Mexico. His well-established reputation as a preacher and lecturer pointed him out as the one man to inaugurate the work of retreats for laymen, and the success of the first attempt in this new field of apostolic activity is due in no small degree to the fact that he undertook it. Some twenty-seven men responded to his invitation to build a solitude for themselves for three days at the College of the Sacred Heart. The contrast must have been striking; for on one hand fumed the busy, bustling city, and on the other loomed upon in the calm majesty of might the towering peaks of the Rocky Mountains—no feeble representation of the contrast between time and eternity.

The earnestness and unction which always mark Father Barry's utterances made a strong and lasting impression upon his hearers, who were unanimous in their determination to return homeward with an invitation to their friends to "come and see."

When the work shall have become better known and therefore appreciated at something like its true value, we are confident that many visitors to the Rocky Mountain region during the summer season will so time their trip that they may spend the last days of their vacation as participants in a retreat for laymen at Denver's College of the Sacred Heart.

Great satisfaction is being manifested in Toronto over the appointment of Archbishop McNeil to that long-vacant see. His Grace is of both Irish and Scotch blood, his grandparents coming from Kilkenny and Scotland respectively. He is fifty-one years of age and his eminent abilities are not confined to his religious activities solely; he is reputed to have few equals in the Dominion as a mathematician, an astronomer and a French scholar. He was educated at the University of Marseilles, France, and the Propaganda, Rome. In welcoming him to Toronto the *Catholic Register* of that city says:

"In Toronto he will find a united, loyal priesthood and an equally united and loyal laity. He will find them ready and willing to follow wherever he leads. The task before him in the Toronto archdiocese is not, by any means, an easy one. The rapid development of the city has rendered necessary the multiplying of new parishes. Toronto, like every other Canadian diocese, is to-day greatly in need of priests, and to supply this need the new seminary, now nearing completion, was founded by the late lamented Archbishop McEvay. The starting of the new seminary and the proper manning of the same will not be, by any means, the least of his episcopal burdens. Though the diocese is fairly well equipped with the institutions necessary for effective work in the charitable, benevolent and educational fields, the foundations must be laid for future growth, and in the domain of higher education much still remains to be done."

The General Chapter, the major conference of the Congregation of Holy Cross, assembled at the Mother-House of the Order, Notre Dame, Indiana, on August 1st. For the third time within twenty-five years Notre Dame has been chosen as the place of meeting. The General Chapter, which meets every six years, is the most important assembly in the Order. The Chapter legislates on various matters pertaining to the government of the whole Order, elects various important officers, such as the Assistants General, Procurator General, who looks after the interests of his Order at Rome, Provincials, etc. The Very Rev. Gilbert Francais, C.S.C., Superior General, will preside over the sessions.

The editor of the *Catholic Herald of India* regrets "that it appears impossible to obtain a general religious census in England. And it is equally to be regretted that there is no Catholic

census made by the Catholic authorities. The baptismal registers are in the hands of the priests, and this source is important; but then it should be supplemented by the Parochial Book, or, at least, it would not be impossible to make a census in each parish, great as the work might be. Till we have these positive figures, we may remain reassured by what His Eminence Cardinal Bourne, who certainly has the best available information at hand, is perfectly sure of—the number of Catholics is steadily increasing. Father Krose—perhaps the greatest authority on the matter—gives us 5,786,000 as the number of Catholics in the British Empire in Europe. That it constitutes an enormous increase in a country where 134 years ago the Penal Laws were in full force, and were not finally abandoned till 1829, no one can fail to see."

PERSONAL

Mr. Crawford, a Scottish missionary, who is now home on furlough after twenty-three years' residence in Central Africa, tells some remarkable stories of his experiences, says the *Bombay Examiner*. He declares that slavery is still a big trade in Portuguese territory, and that white men are really leaders of the gangs. When Mr. Crawford arrived at the capital of Mushidi, "the colored Napoleon of Central Africa," he was kept practically a prisoner for several years. Slaves were always cheap in Binkeya, which had a population of about 100,000. Mushidi had conquered many tribes, and his city was a black Babylon. "There were daily executions of batches of people," says Mr. Crawford. "All kinds of barbarities were committed, and men, women and children were butchered. The Emperor Mushidi was a man about sixty when I first saw him; his rule was autocratic, and he had 500 wives. One of these was a white woman." In time Mr. Crawford became a sort of Secretary to Mushidi. "I was there when Mushidi met his death," he says. "It came when a Belgian force arrived under an English captain. There was a battle. A Belgian captain shot Mushidi, but as the black Emperor fell, the Belgian soldier went down also, riddled by the bullets of Mushidi's guard."

LETTER TO THE EDITOR

To the Editor of AMERICA:

The article which I here enclose has a reference to Philip II as ordering the secularization of the University of Peru by that sovereign, whom you defend in the current number of *AMERICA*.

New York, July 21.

A READER.

[A Reader has sent us, with the above note, an article from the *New York Herald* of July 21, on "The Oldest University in the New World" (San Marcos, Peru). The fact that "Philip II ordered the secularization of the University and its separation from the Dominican convent" is accurately stated, and the act was quite proper, though the word "secularization" may be misleading to modern readers. A school had been opened by the Dominicans in 1551, the date of that city's foundation, and Charles V had given it a slight endowment. It made great progress and had practically developed into a University when, in 1572, having law and medical departments, it elected a layman as Rector, thus following the custom of most Spanish Universities. This is the meaning of "secularization," which was quite in accord with the ideas and wishes of the Dominicans, in whose church the graduation exercises were held. In 1574 Philip II created it, on request, a University by letters patent. The Jesuits, who were sent to Lima in 1570, at the instance of the same King, had already founded a seminary and college, which became in due course constituent parts of the University. On the suppression of the Jesuits their flourishing colleges of San Felipe and San Marcos were appropriated by the University, and San Carlos was made the University building.—Ed. *AMERICA*.]